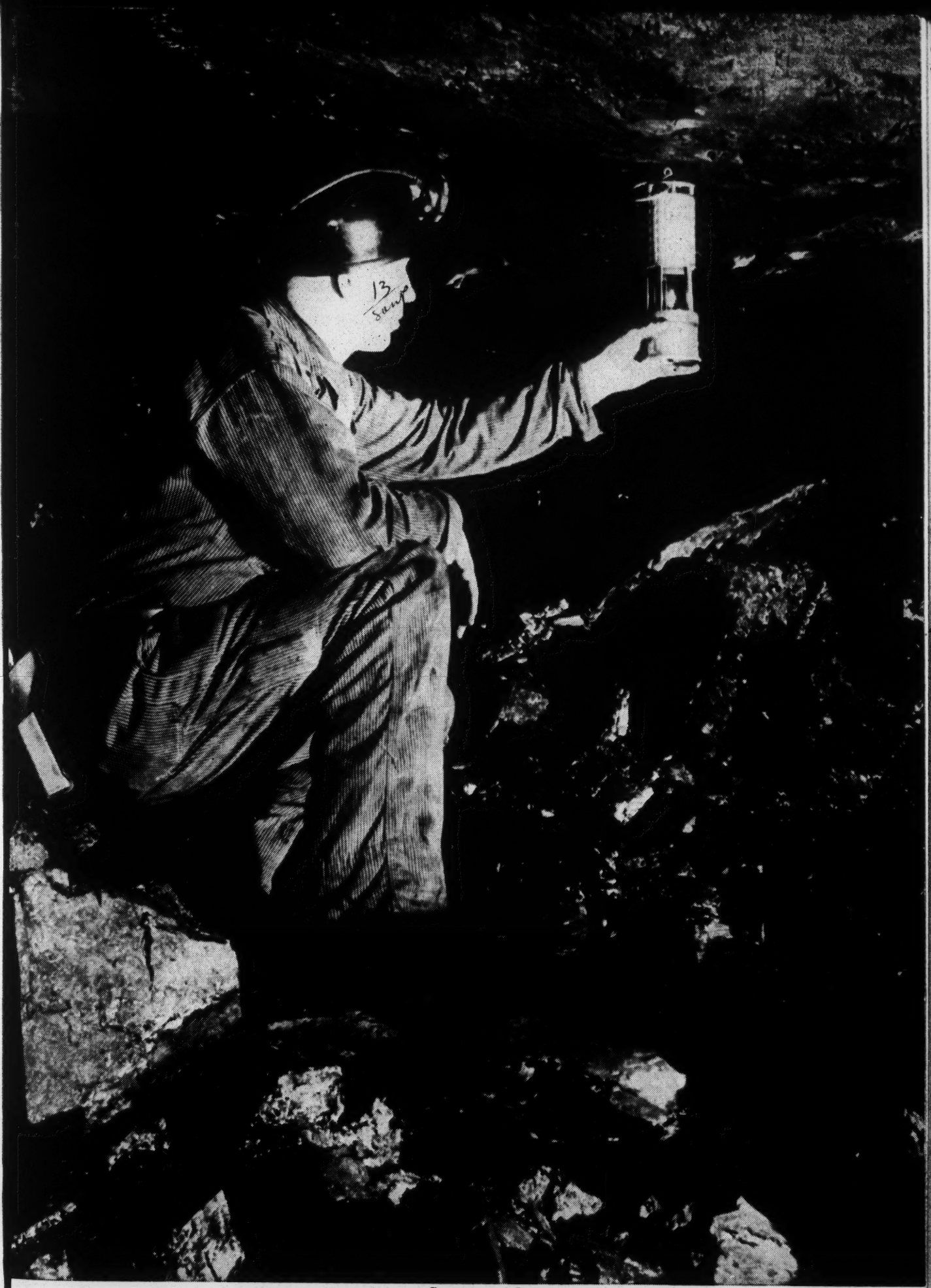

Courtesy of Bureau of Mines, U. S. Department of the Interior.

SAFETY IN A COAL MINE

September, 1952

The Women's Missionary Magazine

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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The Board meets in executive session on the first Tuesday and third Monday of every month except August.

Cover Picture:
Testing for gas with a flame safety lamp; if there is gas, the lamp will burn with a blue flame. The screening keeps the open flame confined, but lets the gas in.

The Junior Choir of St. Mark's Church, Detroit, Michigan, too, sings "America". St. Mark's one of our newest congregations, is supported by the Board of American Missions. Albert B. Cleage, Jr., is pastor. Delegates to the 1952 WGMS Convention will recall meeting members of this church and hearing some of them sing.

NEGRO ANTHEM

Lift ev'ry voice and sing,
Till earth and heaven ring,
Ring with the harmonies of liberty.
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea.

Sing a song full of the hope that the present has brought us;
Sing a song full of the faith that the dark past has taught us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way:
Thou who hast by thy might,
Led us into the light,
Keep us forever in the path, we pray,
Lest our feet stray from the places, our God, where we met thee,
Lest our hearts, drunk with the wine of the world, forget thee;
Shadowed beneath thy hand, may we forever stand
True to our God,
True to our native land.

—Words by JAMES WELDON JOHNSON

THE TAVERN AND THE TEMPLE

COST

During the fiscal year 1951, 522,311 persons paid the special occupation tax on some phase of the liquor business; 297,751 as manufacturers, rectifiers, wholesalers or retailers of distilled spirits; 22,079 as dealers in wines; and 202,481 as makers and dealers in fermented malt liquors.

SHORTAGES

There is a shortage of steel scrap.

There is a shortage of tin; there is a shortage of copper.

There is a shortage of aluminum; there is a shortage of transportation. All these materials are being used in the production and distribution of beer.

There is a shortage of policemen.

There is a shortage of jails.

These shortages are due to the fact that approximately three-fourths of the time of police must be used in caring for the results of drinking alcoholic beverages.

* * *

THIS EXPLAINS MANY THINGS

Arrests for Drunkenness per 100,000 Population:

1932____831.1 1950____2,052 increase____146.9%

Arrests for Drunken Driving per 100,000 Population:

1932____ 65.7 1950____169.9 increase____158.6%

Since the first year of repeal, consumption of intoxicants has increased about two-and-one-half times.

The Clipsheet

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The Women's
Missionary Magazine

Vol. LXVI September, 1952 No. 1

Human Rights (Home Mission Theme)

Review of "Human Crisis in the Kingdom of Coal" by Richard C. Smith (Chaps. 2, 3, 6, 7)

SOME FACTS AND QUESTIONS (Ch. 2)

The crisis in the Kingdom of Coal is not all physical. *Roof Fall* and *Disaster List* are not the only trials that face the miner and his family. There are economic crises, the first symbolized by *Picket Line*.

Picket Line is an evidence of breakdown in labor-management relations and has led to dark chapters in the history of coal-mining. Strikes may vary in pattern from time to time and from country to country, and objectives may emphasize higher wages, shorter hours, safety improvements, union recognition, or welfare clauses, but whatever the pattern or objective the whole family suffers if a strike continues long. Children see in the faces of father and mother the signs of worry and strain and experience increasing parental irritability. They, too, share in the deprivations that follow the loss of income.

As pay stops it becomes increasingly difficult to provide food for the family. Savings accounts melt away, credit wanes, canned and preserved food is used up and the miner must depend on charity and the union strike fund which at best provides a mere subsistence. Clothing and shoes wear out and cannot be replaced. Children cease to attend school and Bible School because they have no clothes. Parents suffer because they can't provide for their children, and children suffer not only privation but fear. Is there any help for this situation which recurs periodically?

ANSWER

The obvious answer is, "Do away with the *cause* of the picket line and its attendant evils will disappear." Not easy, but as basically true as it is obvious. Real help in a periodic situation such as you have described goes deeper than handing out food and clothing to the starving and naked.

Generous-hearted Americans and Christian missions may supplement temporarily the bare subsistence provisions. But until the principles of Christ become the accepted mediating force in labor-management difficulties, the cause has not been removed.

May we not say that every problem in the world is a *human problem?* As Christians do we not believe that every human problem has a Christian solution? "Human rights" is a two-way ideal which calls for co-operative Christian stewardship by both employer and employed.

FACTS CONTINUED

Ghost Town is another symbol of economic insecurity. Most of us have seen these abandoned or partially abandoned towns with decaying houses, empty stores and old slag piles. When a vein of coal runs out the mine must close and the miner finds himself without a job and forced to look for work in another field.

The most tragic symbol of economic crisis is *Bread Line.* In a one-industry community economic depressions are very serious to the coal miner. In addition to the reduced employment that follows the general decline of business the miner faces a contracting market caused by increasing use of coal substitutes and methods of fuel economy.

Continuation of the conversation by the Literature Secretary and the Editor in the August Supplement of "The Women's Missionary Magazine." The former states the facts about the crises and asks the questions; the latter attempts to answer them, using as authority, Dr. Richard C. Smith, author of "Human Crisis in the Kingdom of Coal." This highlight review is given only to lead you to the textbook itself.

Daily bread is important to the miner since his job requires much physical energy and he needs large quantities of fats, starches, and proteins. On a limited diet he becomes physically unfit to work even the few days he is given. This fact tends to make him quarrelsome and bitter.

The whole family shares in the miner's misery. The wife and children suffer malnutrition which often leads to pellagra, rickets, and tuberculosis. Sons, reaching the age where they should be self-supporting, are frustrated in their attempts to secure work in the only trade they know and in despair drift from one mining area to another.

"Bread Line" at first causes humiliation on the part of the miner, then his self-respect is destroyed and he becomes indifferent and may even resort to petty thievery. When he reaches this stage he is open to the persuasive talk of a Communist agitator. In some areas and countries their propaganda has been very successful and many have been won. When business improves and work is plentiful the Communist leader falls upon hard times for it is only when "Bread Line" is in evidence that the miner falls a victim to such propaganda.

Do we, as Christians, have any responsibility for these conditions? Can we do anything about picket line, ghost town, and bread line?

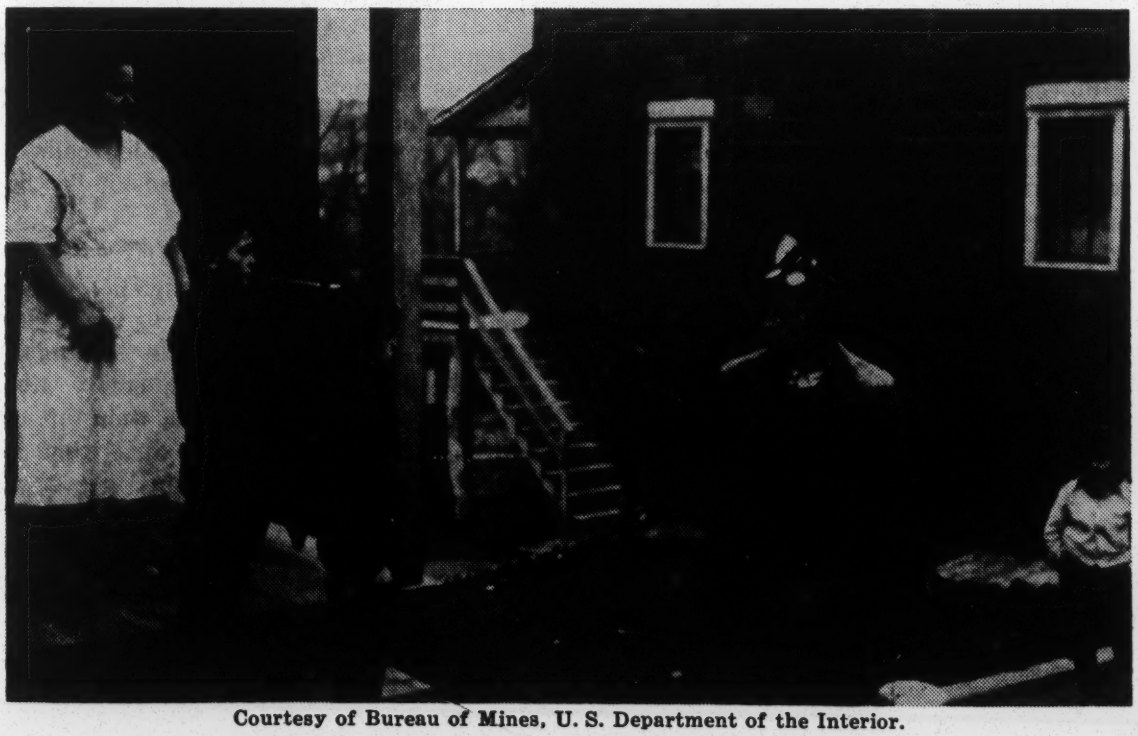
ANSWER (Ch. 6)

Christians have a responsibility wherever a wrong needs to be made right. The parable of the Good Samaritan makes that point clear.

Whether or not we can do anything about picket line, bread line and ghost town depends upon how firmly we believe Christianity to be the "charter" of human rights. Christian public opinion has its influence. We help to form public opinion.

The picket line has been a symbol of progress as well as a symbol of crisis. It has secured needed benefits. Sometimes the crises are entirely unwarranted and unjustified. At other times they grow out of misunderstandings or situations not covered by contract. Many unpublicized agreements have been peacefully reached by an arbitration board or by one person to whom both sides are willing to trust the final decision. He is called the labor referee or umpire. He is a man of unquestioned integrity, just, and tactful in his sympathetic understanding. He knows that "mighty strikes from little grievances grow" and by his wise decision prevents the development of situations with wildcat, picket-line threatenings

"Give us this day our daily bread," has been the coal miners' most common prayer.



Courtesy of Bureau of Mines, U. S. Department of the Interior.

Pennsylvania bituminous coal miner bidding his family goodbye before going to work.

Courtesy of Bureau of Mines, U. S. Department of the Interior.

The "bean hole" or lunch room in a bituminous coal mine near Pittsburgh, Pa.

Bread was the symbol of their economic life.

How strange a thing is bread.*
If we have it not most surely we can't live;
And yet, to win it, so many men must die!
My father was a miner, down beyond,
And it's little of him ever I have seen;
But I mind me of a loud and thund'ring crash,
And a wailing, and a rushing to the pit,
And a line of shatter'd forms upon the ground,
And my father lying 'midst them, cold and dead—
Dead for bread!
Chorus
O happy ones of this fair earth,
While gather'd round your glowing hearth,
Think of the toilers' load of care,
And pray for all, in God's own pray'r—

A solution to the bread-line crisis is found in the consumers' co-operative stores. Although the company store often goes the second mile in helping miners, yet because of the high prices many mining communities, especially in England, Europe and Canada have been helped through the "co-op" plan, modeled on the Rochdale venture. In the U.S.A. the "co-ops" are less common in mining towns than the company store or privately owned store with company affiliations. During the last depression many self-help varieties of co-operatives evolved among the unemployed who bartered goods and services among themselves, then later applied the principal to production itself. The co-operative store is a symbol of liberation from the bread line "with pronounced spiritual overtones derived from teamwork and a sense of responsibility."

The ghost-town symbol of economic insecurity finds an answer in the subsistence homestead program supported by the government. In one locality the government purchased 1,128 acres of land, on which

*From "Coal Dust on the Fiddle" by George Korson. Quoted by permission of University of Pennsylvania Press. Part of an English song, "The Toilers" by M. Piccolomini, which Mr. Korson recorded in Dugger, Indiana, in 1940, as he heard it sung by an English miner.

165 homes were erected, allowing a homestead unit of three acres for house, combination barn and poultry house and vegetable storage cellar. Here destitute mining families, first by rental, then by purchase, had the opportunity to become self-respecting citizens on their own portion of the good earth.

The development of handicrafts and vocational skills to occupy the miner's out-of-the-mine time has given him an income to alleviate economic crises.

The Christian church is a much-needed community force to give guidance and encouragement.

To summarize, the human-rights symbols of umpires, "co-ops" and homesteads are offered to offset the picket-line, bread-line, ghost-town economic crises.

MORE FACTS AND QUESTIONS (Ch. 3)

There are social crises in the Kingdom of Coal. The first is noticed after a shaft payday and may be called *Tavern Brawl.* Coal miners are interested in many things—games and sports, singing, hunting and fishing, handcrafts; many enjoy reading, movies, etc. In spite of these interests the tavern claims too much of the miner's time. When he comes from the mine he cleans up, eats a hearty meal, visits with his family and then looks for recreation and fellowship with the other men. Where shall he go? To the chapel? There is usually no program there. To the library? Fellowship there is limited. To a boxing match or the movies? They are probably in a town some miles distant and he hasn't the time. The only place he can find free, unsupervised fellowship is at the tavern. There he drinks, gambles, drinks again. Arguments begin and a brawl is in the making—a social crisis has developed.

After the brawl the miner goes home and may resume his quarrels with his wife and family and another home is in process of disintegration. The wife is embarrassed and humiliated and the children terrified—all steps toward the social crisis, "broken home."

Many factors lead to a breakdown of the miner's home. Poor housing, overcrowding and subsequent physical discomfort lead to quarrels that pave the way for separation and divorce. Picket line, ghost town, and bread line play their part in the weakening of home ties.

The whole marital history of the miner contributes to the breakdown. It is not unusual for a young man to marry at seventeen and he probably will have only a civil, not a religious, ceremony. The new home is started without the help of religious influences and is tested repeatedly by depressing crises. There is little the young couple can do together—custom says the wife should stay at home. Many miners have large families and find the burden of caring for them very heavy. There is almost no sharing of problems and under the strain one or the other of the parents may decide to escape by running away.

Do we have any responsibility here? We know that the miner is accountable to God but is the church of Jesus Christ as much concerned as it should be about the conditions that lead to these social crises?

ANSWER (Ch. 7)

The mission of the church is missions. Wherever there is an unmet need, wherever human rights are being denied, the church has a responsibility.

"The church has a hem to its garment
That reaches the very dust;
It can cleanse the stains
From the streets and lanes,
And because it can, it must."

Many helpful social-service type of things are being done by religious and civic-minded groups to "cleanse the streets and lanes" in mining communities.

In Europe and in North America, community centers, often of a chapel-community-center type, offer constructive alternatives to the tavern and other questionable After-a-Shaft-Payday places of temptation. Games and sports, singing, handcrafts, movies, etc., are provided. Tavern brawls and broken homes are on the decrease in coal-mining communities which have well-directed community centers.

The chapel-community center may be turned into headquarters for mine rescue teams or be the temporary shelter for bereaved families in times of disaster.

The average miner is a practical man. Practical demonstrations of religion appeal to him and his family. When he sees his children playing happily in good playgrounds with constructive equipment, and observes that his wife is neat and contented, he develops a concern for community welfare, and wants to have a part in the united clean-up of unsanitary sore spots.

Marianna, A Mining Town

By BETTY JANE LEVANDOSKY, Marianna, Pa.

Nestled among the hills of Washington County in western Pennsylvania lies a peaceful little mining town hardly noticed by the rest of the world, but none the less, important to it. Here is Marianna, a scene of one of the worst disasters in the history of mining. Here on a November morning in 1908 occurred the first major mining explosion to be witnessed by this nation. Although 154 bodies were recovered, scores of others were unable to be reached, therefore no one knows to this day the exact number of lives that were lost in that tragedy due to lax mine safety laws. In 1903, five years earlier, there had been another explosion, but its effects were not as disastrous as the one later.

Betty J. Levandosky

As the years have passed, so has the Marianna of 1908. Now in its place stands a new community of paved streets and modern homes, a far cry from the muddy roads, outdoor plumbing and shack homes of yesterday years. Indeed a model for all mining communities today.

As the community of Marianna has changed with the years, so has its mine and system of mining. The mine was first instituted by the Pittsburgh Buffalo Mine Company and worked by human and animal labor alone. In 1930 the mine was taken over by Bethlehem Steel Co., which immediately began to modernize and mechanize it. Now Bethlehem Mine 58 of Marianna ranks among the largest and most modern mines of this country, employing more than 1,000 men plus supervisory personnel who manage the mine. This group is made up of the superintendent (Mr. Thomas J. Jones) mine or pit-foremen, and various assistant foremen.

In addition to overseeing the operation of the mine itself, Mr. Jones has been the driving force and guiding influence behind many of the improvements in Marianna Borough and the surrounding township of West Bethlehem, including road improvement, street lighting, better public lighting, better public schools and making available public utilities to the homes and surrounding area. Much of his time and energy are devoted to the affairs of the Methodist Church, and his day-to-day Christianity is a model for those who wish to learn.

I often listen to my father and brother talk about the mines and I have learned some interesting things about them.

I have learned about the shafts, one for lowering the miners and one for hoisting coal and the ventilation shafts. (Marianna has four). Also the interior of the mine is divided into sections and subsections. These are reached by tunnels called entries. Coal is removed from these sections by crews of 30 men called a unit. This unit is then divided into three self-crews of ten men each who work the sections in three consecutive shifts as the mine works on a 24-hour schedule.

Prior to the actual removal of the coal, the working place must be made safe from the possibility of cave-in which is done by posting and timbering.

Timbering is done by placing a beam of wood against the roof of the tunnel and supporting it thus by means of wooden post or brick pillars. This work must be done by hand. This place has previously been tested for gas to prevent an explosion, done by placing a safety lamp which will not ignite any gas present. This lamp is placed near the highest spot of the roof. If a change or rising of the lamp flame is noticed the air is pumped from the working place by a system called bratticing where a tunnel or canvas is built from the working room to a place where there is an abundance of good air.

The mine is furnished completely with track-mounted machinery, and transportation vehicles (coal cars and man-trip cars) thus before a place can be worked it must have track laid which also must be done by hand.

Betty is eighteen years of age, a Senior in West Bethlehem High School. During the summer she was working in Pittsburgh, living with an aunt in the Memorial Park U.P. Church community.

Courtesy of Bureau of Mines, U.S. Dept. of Interior

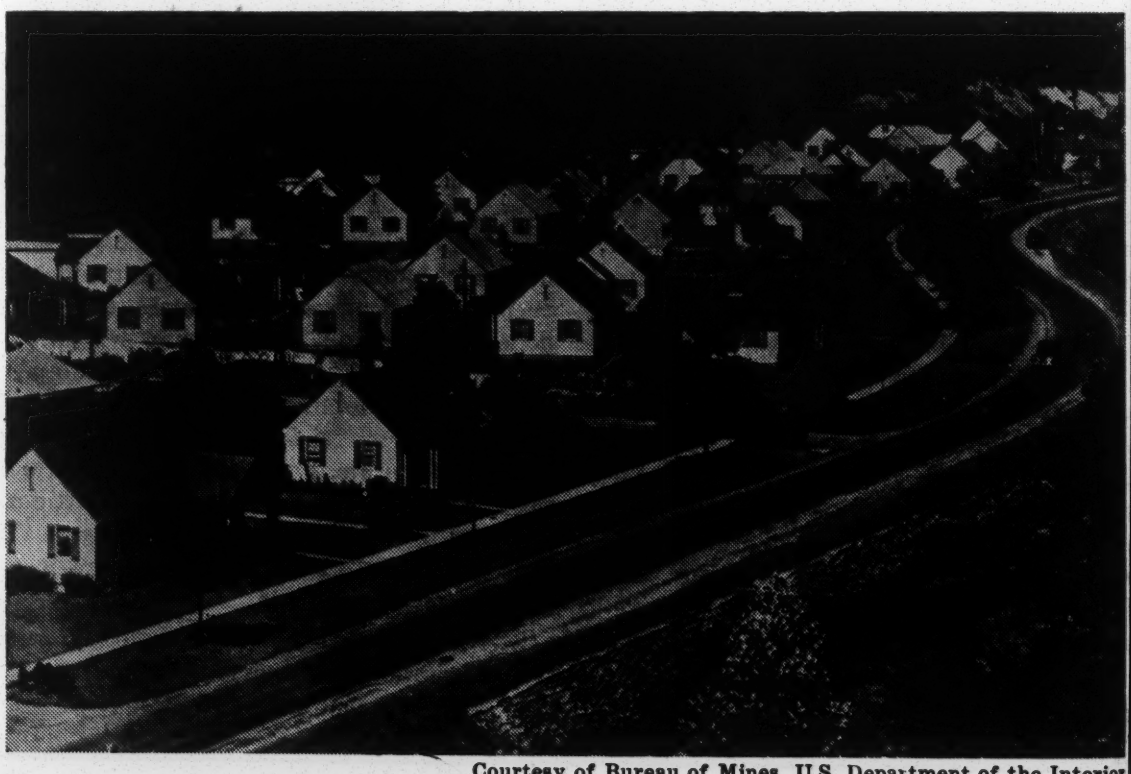
Supervisory official in a Pennsylvania bituminous coal mine using an anemometer to test the mine's ventilation in a haulageway. Beneath his left arm is equipment for taking dust samples. Hanging from his belt is a flame safety lamp designed to determine whether explosive gas (methane) is present.

The coal itself is cut, drilled and loaded by machinery, all the more convenient to the miner. The cutting machine is a long bar with a moving chain with cutting bits somewhat like an electrical chain saw.

The loading is done by machine-mounted conveying chain with scooping shovels that convey the coal to the cars. The loaded cars are transported to the outside and dumped into whatever carrier that is used to haul the coal to its various destinations.

The mine of Marianna has created a community that is America itself. Here are found people of every nationality, color and creed. With the help of the mining company the people of the larger religious faiths have built their own churches—Roman Catholic, Methodist, Presbyterian, Christian, Russian Orthodox and Baptist. Quite a bit accomplished by a community of about 3,000 or more all directly or indirectly dependent upon the mine for their welfare.

The Marianna Mine is still a progressive mine and for many years to come it will offer jobs to many, thus increasing the population of the area near the town of Marianna where the black of the coal denotes the mourning for the lives that were taken as sacrifice for her growth.



Courtesy of Bureau of Mines, U.S. Department of the Interior

A modern company housing project for miners in West Virginia.

Thank Offering Thoughts

By MRS. RUSSELL K. MONTGOMERY, WGMS Thank Offering Secretary

Scripture is frequently interspersed with pertinent thoughts of thanksliving and thanksgiving. From Old Testament times come records of the great kings and prophets who had been inspired by God to lay upon the hearts of their own people to bring sacrifices and thank offerings unto the Lord. For example we read of Hezekiah's request to his people. *Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings.* II Chron. 29:31. Observe, the people of this church of old first consecrated themselves unto the Lord, then they brought their regular offerings; their thank offerings were over and above their usual sacrifices. It is also interesting to note their ready response to Hezekiah's request; without hesitating, they brought in their sacrifices and thank offerings to the Lord.

According to Scripture, Paul in his letter to the Corinthians states that he would like their offerings to be spontaneous gifts. That each should give as his heart dictates, not grudgingly nor under compulsion; for God loves the man whose heart is in his gift. Likewise, the Psalmist has frequently stirred our hearts and minds with many exhortations of praise and thanksgiving to God; as, for example, *Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms.* Psa. 95:2.

As Christians, we have reason to continually thank God for His indescribable generosity to us, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* John 3:16. This is conclusive that God gave to man the Perfect Gift, His only begotten Son, that we through Him might have eternal life. When we place in our hearts, faith in God, unselfishness toward others, and love for Christ; then, we are presenting our gifts to Him in this same true spirit of thankful giving.

The Thank Offerings of the Women's General Missionary Society are indeed evidence of the fact that we have been earnestly striving to put into practice the Gospel we profess to believe, and that we have accepted this wonderful opportunity to thank our Lord. In harmony with Scripture, these Thank Offerings undoubtedly bespeak the reality of our faith in God, of our kindly spirit of unselfishness toward others, and of our love for Christ. Is not Christian love truly the golden chain of all virtues which should result in a constant expression of thankfulness to God in humble recognition of all that He has done for us? Is it not true that the more we have been enriched by God the greater should be the possibility for a generous thanksgiving to God?

However, to be truly inspired to thankful giving, it is necessary to know something about the Thank Offering; and, to bring a worthy Thank Offering to our Lord, we must have a complete and full understanding of its meaning and far-reaching purpose. The Thank Offering is a Love Gift—an expression of our gratitude to God. It is not a part of our regular contributions, not a part of our monthly mission pledge, not the loose change in our purse given grudgingly or without meaning. Rather, the Thank Offering is a free-will offering given from loving, generous and grateful hearts—a gift over and above our usual obligations. God's Perfect Gift to us, Christ crucified and risen, was also a gift over and above His many blessings which He has continually bestowed upon us. Let us covet the joy and grace of grateful giving.

From its very beginning in 1888, the Thank Offering has played an important part in the program of the Women's General Missionary Society.

The regular Thank Offerings and the Memorial Gifts of $100.00 are distributed to the needs of the various departments of work at home and abroad. The special gifts, Life Directorships $300.00, Senior Life Memberships $25.00, and Junior Life Memberships $10.00, are reserved for special projects such as, new equipment, scholar-

(*Continued on Page* 46)

What The Bible Teaches About Temperance

By MRS. WALTER R. FORREST, Pittsburgh, Pa.

Many sincere Christians believe there is little Temperance teaching in the Bible. Actually there is much more than we usually recall.

Part of this teaching is indirect, yet telling. We are to keep our bodies in the best possible condition because: (1) they are given to be used in serving God (Rom. 12:1); (2) they must be fit to be temples for the Holy Spirit (1 Cor. 6:19-20).

We must not encourage others to drink. Both Paul and Christ warn against causing another to stumble (1 Cor. 8:13 and Matt. 18:6). How many stumble because of liquor!

There is also much direct teaching. The Bible's references to the use of alcoholic beverages have confused some because in certain places wine drinking seems to be condoned, while in others it is obviously condemned. Let us see why this is so.

In *Young's Analytical Concordance*, 13 Hebrew and Greek words are listed, *all* of which are translated "wine" or "new wine" in our Bible. We can mention only part of these.

The Hebrew *yayin* (used 140 times) meant "squeeze" or "press," and actually was a general term for the juice of the grape *in any state, fermented or unfermented.* This explains many confusing passages.

The word *tirosh* (32 times) denoted "vine fruit," liquid or solid (juice, grapes, or raisins). *Enab* meant a "grape or grape-cake"; *chemar*—"a thick syrup"; *shemarim* —"sediment," and so on.

The Greek *oinos* (N. T.—33 times) was again a generic term for "the juice of the grape" in any form.

Thus we see that the writers often meant something quite different from what we understand by wine. When God promised Israel "a land of corn and wine" (Deut. 33:28) the word for wine is *tirosh*—"vine fruit." The same word was used for the "wine" the Hebrews were to bring to the priests as part of their tithe (Neh. 10:37). So in many passages.

When Paul told Timothy to "take a little wine" (1 Tim. 5:23) and when Jesus made water into "wine" at Cana, the word in both places is *oinos*. Rev. John Pyper, in his study* on this subject, says that this word, like *yayin*, must be interpreted according to the context. With all we know of Paul, and especially of our Lord, can we believe that the "juice of the grape" in these passages was the injurious kind? Would it were differently translated.

As for the "wine" at the Last Supper we must note that no gospel account contains that word at all. Jesus took "the cup," and later declared he would *next* drink of "the fruit of the vine" with his disciples in the kingdom of God. Will there be intoxicants in heaven?

Where the use of wine in Scripture seems to be accepted, I believe we may safely

* *The Bible a Total Abstinence Book.*

assume that what was meant was either fruit or fresh, sweet juice.

On the other hand, where fermented wines or other alcohol-containing drinks were in question, the context is always one of condemnation, warning, and prohibition. Here we have the Bible's strong, direct teaching.

Some passages dealing with these alcoholic drinks are: the stories of Noah (Gen. 9:20), Lot and his daughters (Gen. 19:30), Aaron's sons (Lev. 10), Daniel and his friends (Dan. 1), Belshazzar's feast (Dan. 5); the curse on a drinking nation (Isa. 28) [very strong]; the warnings in Prov. 20 and 23 as to the effects of drinking (alcoholic) wine; the warning against giving our neighbor drink (Hab. 2:15); the yet more awful warning in 1 Cor. 6:9, 10 and Gal. 5:21 that no drunkard shall enter the kingdom of heaven.

We have examples throughout the Word to show that total abstinence was consistently connected with lives of special devotion to God. Look up the vow of the Nazarite in Num. 6:1-4. Read the source of Samson's strength in Judges 13. Only when Samson forgot his vow did God forsake him. Find the angel's instruction concerning the way John the Baptist was to be reared (Luke 1:15). Finally, read the thrilling story of the Rechabites (Jer. 35), ending with God's wonderful promise to these abstainers.

Yes, our God is the same yesterday, today, and forever. He knew from the beginning what was good for man and what harmful. He has given us His Word that we, too, may know.

Program Suggestions

By October, missionary societies should be back in full operation. Make sure all members and others on the church's responsibility list are given an enthusiastic invitation. Try sending written invitations. Many clever ones suggest themselves from topics, such as: details of meeting and place written on paper wrapped around small piece of coal; on a facsimile of a T.O. box; written across a free leaflet on Temperance such as *What the Bible Says About Temperance* from Lit. Dept.; one stanza of America on an outline map of U.S.A. with this question, "Do you know *how* Negroes sing America?

This Magazine offers much good program-material articles. But, please don't read all of them aloud in the meeting! Let them be thought-starters. Then, inasmuch as October is Protestant Press month, allure them to subscribe or renew, so that they may read for themselves.

Worship Center: Thank-Offering Boxes — Adult, Teen, Junior — neatly arranged, and autumn flowers.

Worship: p. 19. Read from new Revised Standard Version of the Bible, released from press on Sept. 30. (Verses on T.O. and Temperance may also be read from it. *Prayer Cycle*—Days 2, 22-25.

Roll Call: Name a great American Christian leader. What made him great?

Topics:

1. *Human Rights*—Continue *Human Crisis in the Kingdom of Coal*, chaps. 2, 3, 6, 7. One or two persons present highlights. Opportunity to discuss intelligently such controversial questions as strikes, bread lines, housing, etc. Plan group visitation of coal-mine town if one near you, inquiring about improvements in safety, homes, and home and social life during last half century. What might the people in the picture, p. 4, be saying to one another? How responsible is the church for physical and social changes?

Phyllis Wheatley was brought from Africa and offered for sale with a cargo of slaves in 1761. She became the ward of a wealthy Boston family. In appreciation of the opportunity for culture, she wrote:

ON BEING BROUGHT FROM AFRICA TO AMERICA

'Twas mercy brought me from my pagan land,
Taught my benighted soul to understand
That there's a God and there's a Saviour too;
Once I redemption neither sought nor knew.
Some view our sable race with scornful eye—
Their color is a diabolic dye.
Remember, Christians, Negroes black as Cain,
May be refined, and join th' angelic train.

2. *Thank Offering Thoughts*—Assign to T.O. Secretary. Play, p. 41, may be given, or plans made for congregational presentation.

3. *What the Bible Teaches About Temperance*—Supplement with leaflets from Lit. Dept. selecting them from *Bibliography* sent by Mrs. W. J. H. McKnight and her Temperance Committee to each pastor.

4. *Negroes, Too, Sing America.* Ask one or more to write "parody" on Miss Salley's article, "Whites, Too, Sing America," from Christian human-rights attitude. Special solo: Negro anthem, p. 1.

NEGROES, TOO, SING AMERICA! LIKE THIS:

By GRACE L. SALLEY, Teacher at Chase City, Virginia

• *My Country, 'tis of thee*—My country because my ancestors helped to discover her, helped to clear her forests, helped to plow her fields, helped to reap her harvests, and helped to build her economy.

• *Sweet land of liberty*—Yes, for George Washington Carver, born an American slave, became one of the world's most noted scientists.

• *Land where my fathers died*—in the Revolution and in the War between the States. Land from which my brothers have gone to fight for the freedom of mankind in the world.

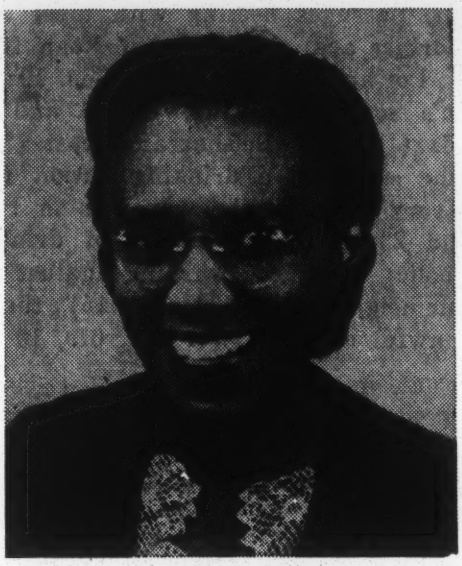
• *From every mountainside, let freedom ring.* Let freedom be real for us at all times. Not merely when we are assembled among Christian people in a religious convention, but when we are at home or about our work. Christianity demands freedom.

• *My native country*—I've never known another. In America I was born, reared, and nurtured.

• *Thy name I love*—in spite of repressions, in spite of restricted covenants. I love America because she allows me to develop to the limit of my possibilities; because I can teach the Bible to 300 and more children. I can teach the Bible which neither recognizes nor knows any creed. I can teach it and do teach it as the Guide Book for all who wish to go Christ's way. It is the Road Map to heaven for all creeds and for all races. I love America because she is as a child lost in the wood and fallen asleep. However, I believe that she will awake to the fact that her God-given opportunity to teach the world the value of liberty will be snatched from her if she fails to recognize the harmony I can make when she allows me all the rights of a real free citizen.

• *Let music swell the breeze*—Yes, Negro music. Symphonies, operas, church music, and songs—Negro music which forms a large part of America's contribution to the world of music. Negro songs which do not narrow God's kingdom, but recognize that "There's plenty good room in my Father's kingdom, . . . Room enough for all."

Negroes, Sing



Grayce L. Salley

• *Let mortal tongues awake!* Awake to the fact that Negroes *are singing* "America." They are not merely *saying the words. They will be heard.* Let the Christian Church awake to the fact that "God hath made of one blood all nations." Not only must the church awaken, but she must stand on her feet and lead rather than lag behind in bringing about better human relations. My church is awake and on the march. Example: A few years ago a letter appeared in the *United Presbyterian* relative to Negroes becoming members of one of our white churches. The writer stated that the American girl was facing embarrassment because of such action. I replied through our paper asking "Who is the American girl?" This action brought me two letters in the mail. One was from a dear Christian white woman who admired my stand. In the letter she enclosed two crisp one-dollar bills which I used as prizes at our local Bible Reading Contest. The other was an anonymous letter from a white woman who reminded me that Negroes who stayed in their place got along all right, but such Negroes as I, were the trouble makers. I am 52 years old, but I

ng America!

have never found where the Negro's place is. I know my place as a Christian American citizen. I know that Christian men and women must speak out for the rights of all men. One or two daring souls are not enough. All Christians must unite to save our "America" where white and black shall live as friends and neighbors. Communism is a threat in America today because the Christian Church has not followed the teachings of Jesus. The early church knew no racial bounds as any student of the Book of Acts can readily note.

• *Our fathers' God*—the God who led the Pilgrims to this land where men could worship in freedom. The God who established in our church the Freedmen's Mission, and when that name became out-moded included us in American Missions.

• *Author of liberty*—the Creator of the spark of liberty in every red-blooded human being. No man, no circumstance, only God makes me desire complete freedom for myself and for my people. I desire it as a human right, and say as did Frederick Douglas—"Wherever I go, I shall go as a man . . . courteous . . . firmly asserting my equal right as man and brother."

• *To Thee we sing*—sing praises because through chastenings, sufferings, limitations Thou dost bring a people into "the full stature of a man." Sing praises because we have shown to the world that we can assume leadership when given the opportunity.

• *Long may our land be bright with freedom's holy light.* Bright for my people because the United Presbyterian Church of North America through its Women's Board has Jubilee Hospital with a staff of trained workers, including a laboratory technician, healing the bodies and souls, and relieving many sufferers; a health wagon which has added another shining star to the dark elements of Wilcox County, Alabama; Bible teachers in most schools where her work began. Bright because the Spirit of God is working slowly but surely in the hearts of men and causing them to see each other as brothers.

• *Protect us by Thy might*—for only Thy might can save us from destroying ourselves. Only Thy might can attune the ears of America to the wonderful, beautiful, powerful melody that will come forth when the black keys are played as they should be.

• *Great God, our King!*—A shout of adoration from all Christian America.

"Like a great chorus may we echo. Amen."—So let it be. (Editor)

HUMILITY

By MRS. SYLVIA SWAN, Witherspoon U.P. Church, Indianapolis, Indiana

"That Christ May Dwell in Your Heart."
—Eph. 3:17

When Jesus gave the "Sermon on the Mount"—and began with these words, *"Blessed are the poor in spirit: for theirs is the kingdom of heaven"*—don't you think He meant "serving God with all the humility of one's mind? Yet how can we serve with humility, unless we are conscious of the need of humbleness? Jesus set the example of humility himself. He had faith that God was over-arching and ruling all things, He lived boldly, He lived prayerfully, He lived humbly.

In this modern day man has so ridiculed humility that to be humble means a servile attitude, rather degrading to one's dignity. Man is so filled with his own greatness, that humility has no place in his life. Not even in his Christian life. Jesus also said, *"And whosoever shall exalt himself shall be abased and whosoever shall humble himself, shall be exalted."* How then can we as Christian men and women expect to receive God's blessings unless we be in accord with God's will? How can we be in accord with His will, unless we live with humility?

Are we conscious of the need of that first quality named by Jesus as a necessary step, up the ladder of Christian service? Can we look at the dawn of a new day, or the beautiful sunset at eventide, or the trees in all their splendor, the rivers, lakes and the sea and mountains in all their majesty, the stars, the moon, the flowers

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The first of the worship services at the 1952 WGMS Convention.

in all of their beautiful colors—knowing that we have had no part in their creation— and not feel humbleness to the nth degree? Then can we remember with humbleness that but for the grace of God we would not be a part of this wonderful world.

There was once an old priest who had served his village so well that his parishioners longed to do something in return for all his goodness to them. So they prayed that God would make a saint of him. They prayed so earnestly and sincerely for this thing that God decided to answer their prayers. As this kind old man was trudging along the road one day, going from one sick call to another, God spoke to him. He told him how unstintingly he had served His people, for so many years, and that He was well pleased with what he had done—so well pleased that He would like to make him great. Great to be worshiped like a saint. Would he like that?

"No Father, only Thou art great," he answered.

"Then what would He want as a reward for years of unselfish service?"

To this he answered, "Just to serve you, in my humble way, the rest of my life, Father."

God blessed and rewarded him unknowingly in this way, that whosoever crossed his shadow, as he worked among his people in his humble way, were healed and blessed in whatever way they needed it.

Through humility Jesus taught us the most gracious way of life.

(1) When asked, who would be the greatest in his kingdom of heaven, He said, *"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."* Matt. 18:4.

(2) He hears the prayer of the humble— *"Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear."* Psa. 10:17.

(3) How does God regard the lowly?— *"Though the Lord be high yet hath he respect unto the lowly; but the proud he knoweth afar off."* Psa. 138:6.

(4) What is the reward of humility— *"By humility and the fear of the Lord are riches, and honor, and life."* Prov. 22:4.

God said, *"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."* (II Chron. 7:14) If they humbled themselves and prayed, He would hear from heaven, and forgive their sins. This was God's promise to His people back in Solomon's day. *"Blessed are the poor in spirit: for theirs is the kingdom of heaven"* —is God's promise to His people again through Jesus— but both through humility. What is God's promise for His people today? *"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."* I Peter 5:6.

TO AMERICA

How would you have us—as we are,
Or sinking 'neath the load we bear?
Our eyes fixed forward on a star?
Or gazing empty at despair?

Rising ar falling? Men or things?
With dragging pace, or footsteps fleet?
Strong, willing sinews in your wings?
Or tightening chains about your feet?

—James Weldon Johnson

THE CONTINUING TASK OF THE CHURCH

By D. F. WHITE, D.D., Retired, Selma, Ala.

All this discussion about the fight that now rages over human rights has its roots in the past. From the beginning of chattel slavery in America, under the insistence of the Holy Spirit, the Church has fought for human rights. The right of men to be free in body and spirit. The right to be a man in the image of God; to worship; to fellowship with his fellowmen on the basis of equality; to develop his God-given powers, gifts and talents, in order that he may be able to contribute to the sum total of society, whatever contribution he can make for the good of all; the right to enjoy the pursuit of happiness.

D. F. White

Our Civil War was in fact a war for human rights. The Church provoked that war and won it. That victory ended the first phase of the war for human rights in America. A habeas corpus victory it was. With the Negro's body free, the second phase began, the struggle to free his spirit from ignorance, superstition, fear, moral weakness, with which *sin* and his masters bound him. For the Church, which is the best friend the Negro has, it has been an inspiring and winning fight. All the progress the Negro has made in these ninety-five years and the human rights he has gained, are due to the efforts of the Church of Jesus Christ.

The Church's strategy and weapons for this phase of the war are spiritual. As early as 1857 Berea College was founded by the Reverend John G. Fee and Hon. Cassius M. Clay, abolitionist leaders in Kentucky. Under its charter, all races were admitted to its classes on the basis of absolute equality. Its seal carried this inscription: "Of One Blood God Hath Created All Men."

The town of Berea which grew up around the college, was for fifty years a unique community in a former slave-holding state. The races lived together on the basis of equality in peace, mutual respect and friendship. They belonged to the same churches, enjoyed the same pastoral care, and if they desired, their dead were buried in the same cemetery.

I was born in this environment, and in later years attended school there. Today I carry in my memory an affection for schoolmates, white and black with no sense of distinction. Among those who rose to distinction, are Edwin Embrie, for many years head of the Rosenwald Fund; Carter Woodson, the Negro historian; and Winston Burdette, the news commentator. My experiences in Berea College during my formative years, may be at least one reason I have no race prejudice. I love men passionately for their worth and possibilities as persons made in the image of God, and my brothers.

Since my ordination to the Gospel Ministry my life has been spent in the mission fields of the United Presbyterian Church. I have observed that wherever a mission school has been established, the races have developed mutual respect for each other which has lessened racial prejudice and promoted good will and understanding, not known to the communities which have not the blessings of Christian Missions. In Wilcox County, Alabama, we have active four missions, at one time six. There has not been a lynching in that county in fifty or more years. Our schools have done almost as much good for the whites as for the Negroes. There is understanding and good will. During the fourteen years I had labored there, I enjoyed the cooperation, friendship and fellowship of the white people. That is the experience of all our workers. The same is true of the missions of all other denominations in the South.

In 1903 I went to Annemanie, Alabama, to take charge of the new mission opened there the year before. I arrived on the field in June. On July 4, I had the opportunity to address the people at their annual picnic. Among the two or three hundred gathered were fifteen or twenty white men. I made it very clear that I was there to help them develop Christian character and the unde-

veloped natural resources all about them, that neither the blacks nor the whites could do the task all alone. We all had to work together for the good of all, brothers with a common Father, and must live together as such. A few days later I met one of those white men who had been present to hear my address. He introduced himself and said: "You have the good will and assistance of the white people of Wilcox County, in your work among us."

I did not long remain there. However, four years at Prairie revealed the southern spirit. But some twenty years later I returned to Wilcox County to work at Miller's Ferry, Canton Bend and Camden. So much better relations between the races had developed, I was amazed at the progress. The whole atmosphere was charged with the spirit of good will and brotherly concern, as compared with the former years. That progress has gone steadily along, in the years I have lived here. And that stands for the South generally.

In May 1951, with my telephone bill was enclosed "The Bell Tel News." a little paper of four pages issued by the County for the benefit of the service. I usually read it from cover to cover, I found this story:

WANTED: A NEW RED DRESS

"I want to talk to my auntie in Chicago," a tiny voice told Dyersburg, Tenn., Chief Operator Pearle Nance.

Realizing that the child was very young, Mrs. Nance inquired as to the nature of the call.

"My auntie always sends my sister a dress but never sends me one," replied the six-year-old girl, "and I want a red dress. Will you send me one?"

Investigation revealed that the little colored girl could not furnish the necessary information to place the call. Mrs. Nance also learned that the child's father was dead and her mother was a deaf-mute.

But the Dyersburg telephone operators did not forget the red dress—they sent it themselves and filled a little heart full of happiness—and their own, too.

That story is a weather vane. The whole South is shot through with this kind of spirit. And because of this spirit it is easier for many of us to endure the insults, injustices and oppression, we must still endure until the New Day arrives.

One Sabbath as I was leaving Canton Bend, some distance down the road I discovered I had left something at the church I needed very much. In attempting to turn around, my car slipped over the shoulder of the road which was soft from rain the night before. The hind wheels spun and sank. I was stuck. Within the next twenty minutes, five or six cars of white people stopped to help get my car on the road.

Yes, it was a little thing. But it would hardly have happened where no Christian Missions were operating.

At its commencement this year, Selma University, a Negro school established with the active aid of the white Baptist Church, conferred a degree upon a white newspaper man, in recognition of signal service he had rendered the Negro people. And it was deeply appreciated by the white press.

The ninety-five years of service rendered by the Church to the Negro just scratched the surface of its uplift. For him and his white neighbor, Christian education is still the answer to the problems of race prejudice and human rights. When Christian men meet Christian men, brotherhood is realized. And when they are brothers, human rights take care of themselves.

To bring about this happy result, mere education is not enough. Christian education plus these services implemented by the power of the Holy Spirit alone can secure brotherhood between men.

I am concerned now with anxiety, lest the Negro will not be ready for the New Day when it really arrives. There are other thinking Negroes who share my anxiety. Our white brother is almost ready for the New Day. But ninety-five years cannot rebuild manhood and moral character that three hundred years of chattel slavery had destroyed. In the burning furnace of slavery Negro manhood was practically consumed. It is the exceptional Negro who is really fighting back and cooperating with the Church in this work of rehabilitation. Character is slow in building. The Church cannot turn over the job of his education to the state, if we are to save the Negro for the Church and for the nation. We must keep up and add to our missionary service to him.

MY LIFE WORK

By MRS. PATSY KENNEDY, Knoxville, Tenn.

I was quite young when I entered the grades at Knoxville College. I was not a Christian, but had wanted to be one. I had attended many revivals, but the plan of salvation had not been made plain to me. By a daily study of the Bible and having it explained by Christian teachers I soon understood what before had been a mystery and I accepted Christ as my Saviour in the old chapel on the hill.

Education was not expensive at Knoxville College in those days, but as both of my parents were dead it was often a struggle for me to stay in school. One year when I could find no work it seemed almost impossible. I went to the Source of all help and made a promise that I would give my life in His service if a way were provided for me to continue in school. My prayer was answered and I have tried in my weak way to keep my part of the bargain. A college course for me at that time was out of the question, but through the years I have attended many summer schools in order to prepare myself for better service.

During my years in school I had heard vaguely of the work in the Alabama Missions. Just before finishing the teacher's course or what was then called the Fourth Normal, I went to the president of the college and told him I would like to go to Alabama to work. He looked at me for some minutes. He knew I was young and perhaps thought I was very green. He told me the work was very hard and that there were no recreation and pleasures that a young person would like. The salary was small—only twenty-five dollars a month at that time. I still insisted that I wanted to go. My practice teacher gave me a recommendation and I was sent to Miller's Ferry.

In those days we had a summer session in July and August and then a six week's vacation for cotton picking. School opened July 4, 1899, the hottest day I can remember. I was placed in charge of the Primary Department. I enrolled over a hundred children that first day. There were two children in every seat where one should have been. I had nothing to work with but a piece of a chart and a makeshift of a blackboard.

It was the first day in school for most of the little folk. Some were scared and now and then there would be a chorus of crying. I was scared too and felt like joining in the chorus. In fact as I would wipe perspiration from my face I am sure briny tears mingled with the moisture.

It rained hard that night and next day and only a few children could get to school. That gave me a chance to get my bearings and to make some preparation for the next onslaught. It seemed to me they were coming in battalions. Before the end of the week pews had to be brought in from the chapel. The Principal took pity on me and employed an assistant. Students from the upper grades would take groups into the chapel or out under the trees for lessons.

Mrs. Patsy Kennedy

Our work was by no means finished when we had taught five days in the schoolroom. We also had duties in the Mothers' club, literary society, study hall, young peoples' meetings, missionary society and of course we were expected to visit in the community. I worked at Miller's Ferry five years. In 1904 I was transferred to the Arlington Mission to teach the seventh and eighth grades and to give the girls some instruction in cooking. In 1906 I was changed again to the Prairie Mission to teach the seventh and eighth grades.

In 1908 I went back to Miller's Ferry to

serve as Matron of the girls. I did not hold this position long for I was needed to teach some classes in the high school. I was placed in charge of the boy's dormitory as there were fewer boys and my duties were not so heavy. In the forenoon I taught English and in the afternoon I had classes in mattress making, chair caning and upholstering. I had taken courses in these crafts in summer school at Tuskegee.

In 1913, after working fourteen years in these mission fields, my system was so filled with malaria that the doctor said I must seek higher ground. The work had been hard but I left it reluctantly.

I went back to Knoxville. After a few weeks of rest I was appointed supervisor of the Tennessee State Deaf and Dumb School. I remained there three years. I had regained my health completely and was restless for more active employment. In 1916 I began teaching English in the high school. At the same time I was doing extension work at the Colored Library, both of which gave me plenty of action.

In 1920 I married Dr. W. F. Kennedy, who had been called to the pastorate of Grace Presbyterian Church in Toledo, Ohio. My husband was known as a church builder and it was for that special purpose he had been called. There was a small congregation worshipping in an old frame building. The outlook was not at all promising, but after two years of extremely hard work and sacrifice we bought a beautiful church and manse that had been vacated by another congregation.

We worked happily in our new surroundings until 1925 when my husband's health began to fail and his sight grew dim. In a short while he became totally blind. That meant his retirement. We bought a home and I sought employment.

The Toledo Council of Churches employed me as a week-day Bible School teacher and church visitor. How glad I was that I had had so much Bible training. It stood me in good stead now. My work as visitor was to visit homes and to urge the people to unite with the churches of their choice. Many of my people had come north and had become careless of their Christian duty. This was very interesting work and I had many strange experiences. I was also employed by the Board of Education to teach adults in evening schools.

In 1929 I accepted the position as Visiting Teacher in one of the city schools. The salary was larger so I could afford a car. I was getting rather footsore walking the streets in all kinds of weather. There was much delinquency in this school. I was to find the cause and try to remedy it. This school was in one of the poorer sections of the city. Nearly all the families were on relief. The children did not have warm clothing to keep out the bitter cold. I began to organize the mothers into clubs. In a short while I had eleven such clubs on as many streets. I then sent out an S. O. S. for used clothing. The response was very gratifying. We made these into garments for children. Not expert tailoring but they kept out the cold. I succeeded in getting some of the talent of the city to give a concert to raise money to buy shoes. A wholesale merchant sold me boxes of shoes at a great reduction.

There was still another problem to be solved. The children were not getting the proper amount of nourishing food from the pittance given from relief. I had visions of serving a nice hot breakfast of cereal, milk and fruit, but where would I get the funds? I kept talking to friends and to my great Friend about this need. In some way it came to the ears of a wealthy Jew, who sent for me, offering to finance the project. The Board of Education furnished all the equipment I needed. The wives of other wealthy Jews came every morning and brought fruits and jellies and helped me serve more than a hundred children. I certainly honor those orthodox Jews for rendering this real Christian service.

This was my hardest winter. With the coming of spring, my work was not so strenuous. Some mills and factories began production and quite a few found work in them or on the W. P. A. I kept up my mothers' clubs and visitations even through the summer months.

In the spring of 1942 I was asked to go to Knoxville College to be housemother for the boys in McCulloch Hall. I was glad to go to a warmer climate where there would not be so much exposure and was also pus again. I served there nine years. In the spring of 1951 I literally fell off my feet. The doctor said my heart would

(*Continued on Inside Back Cover*)

Worship Service

By MRS. J. BOYD PATTERSON, Portland, Oregon

THEME
BIBLE PRAYERS

THANKFUL PEOPLE PRAY

"Every morning lean thine arms awhile
Upon the window-sill of heaven
And gaze upon thy Lord.
Then, with the vision in thy heart,
Turn strong to meet the day."

—*Author unknown*

Read Luke 1:68, 77-79

So spake Zacharias upon the birth of his son John, known to us as John the Baptist. The entire passage is an overflowing of joy and thanksgiving, as is Mary's song, "The Magnificat," in Luke 1:46-55. Into a world filled with every kind of evil "the day spring from on high" came. Mary's song speaks of revolutionary things: scattering the proud, putting princes from their thrones, exalting those of low degree, filling the hungry with good things, sending the rich away empty. If these paeans of praise could burst through the darkness and chaos of those days how much more should ours. We who live 1952 years this side of the birth of our Saviour. Thankful people *should* pray!

October is now our Thank-Offering month. Thanksgiving is *really* Thanks*living*. And living is giving. How much we women of America have to be thankful for and surely one of our greatest blessings, whether we realize it or not, is prayer.

"Mid all the traffic of the ways,
Turmoils without, within,
Make in my heart a quiet place,
And come and dwell therein:

A little shrine of quietness,
All sacred to Thyself,
Where Thou shalt all my soul possess,
And I may find myself:

A little shelter from life's stress,
Where I may lay me prone,
And bare my soul in loneliness,
And know as I am known:

A little place of mystic grace,
Of self and sin swept bare,
Where I may look upon Thy face,
And talk with Thee in prayer."

—John Oxenham

Read Psalm 145: 9-21

Prayer Song: "For the Beauty of the Earth" No. 2 in S.C.W. or 174 in B.S.H.

DAILY BIBLE READINGS

By Reverend Leslie B. Flynn

THE MONTH OF OCTOBER

Day:	*Read all of:*	*Or select:*
1	Esther 4-7	(Ch. 7)
2	Esther 8-10	(Ch. 8)
3	Ezra 1-4	(Ch. 1)
4	Hag. 1,2; Zech. 1,2	(Ch. 1)
5	Zech. 3-6	(Ch. 6)
6	Zech. 7-10	(Ch. 8)
7	Zech. 11-14	(Ch. 13)
8	Ezra 5-7	(Ch. 6)
9	Ezra 8-10	(Ch. 10)
10	Neh. 1-3	(Ch. 1)
11	Neh. 4-6	(Ch. 4)
12	Neh. 7-9	(Ch. 9)
13	Neh. 10-13	(Ch. 13)
14	Mal. 1-4	(Ch. 3)
15	Matt. 1-4	(Ch. 3)
16	Matt. 5-7	(Ch. 5)
17	Matt. 8-11	(Ch. 10)
18	Matt. 12-15	(Ch. 12)
19	Matt. 16-19	(Ch. 18)
20	Matt. 20-22	(Ch. 22)
21	Matt. 23-25	(Ch. 24)
22	Matt. 26-28	(Ch. 27)
23	Mark 1-3	(Ch. 3)
24	Mark 4-6	(Ch. 5)
25	Mark 7-10	(Ch. 9)
26	Mark 11-13	(Ch. 11)
27	Mark 14-16	(Ch. 14)
28	Luke 1-3	(Ch. 1)
29	Luke 4-6	(Ch. 4)
30	Luke 7-9	(Ch. 7)
31	Luke 10-13	(Ch. 12)

ANSWERS TO BIBLE READING QUESTIONS IN AUGUST SUPPLEMENT

(2 Chron. 4-36, Ezekiel, Daniel, Esther 1-3)

186. 2 Chron. 5:7
187. 2 Chron. 6
188. 2 Chron. 7:12-22
189. 2 Chron. 9
190. 2 Chron. 9:21
191. 2 Chron. 15:16
192. 2 Ch. 22:10-12
193. 2 Chron. 34:1-7
194. Ezek. 1:1
195. Ezek 5
196. Ezek. 7:17
197. Ezek. 10:2
198. Ezek 17:1-10
199. Ezek. 24:3-14
200. Ezek. 37
201. Ezek. 47:1-12
202. Daniel 1:6,7
203. Daniel 1
204. Daniel 3
205. Daniel 4
206. Daniel 5:5
207. Daniel 6:15
208. Dan. 6:7; 25-28
209. Daniel 10:7
210. Esther 1-3

Through the Bible In 1952

QUESTIONS ON OCTOBER READINGS

(*Esther* 4-10, *Ezra, Haggai, Zechariah, Nehemiah, Malachi, Matthew, Mark, Luke* 1-13)

211. In what book of the Bible are the words "Lord" or "God" not found?
212. Who said to whom: "Who knoweth whether thou art come to the kingdom for such a time as this"?
213. What was the name of the wife to whom her husband told "everything that had befallen him"?
214. Whose ten sons met death in a manner their father had unsuccessfully prepared for someone else?
215. What memorial do Jews keep today in memory of what Esther did?
216. What celebration followed the laying of the foundation of the temple?
217. Whose words stirred Zerubbabel to "work in the house of the Lord of hosts, their God"?
218. Who stood in filthy garments before an angel?
219. Complete: "Not by might, nor by power, but by my....."
220. Where is Christ promised as the BRANCH?
221. In what city shall the streets be full of playing boys and girls?
222. Why did Ezra rent his garments, pluck off hair from his head and beard, weep and pray? Results?
223. Who, to whom, and why did a certain man send the message, "I am doing a great work, so that I cannot come down"?
224. How did Nehemiah prevent violation of the Sabbath?
225. What is the promise to those who bring all tithes into the store house?
226. The theme of whose sermon was "Repent ye . . . . ."?
227. Complete Jesus' words: "But seek ye first . . . . . ."
228. Whom did Jesus heal while going home with a certain ruler?
229. Name the twelve apostles.
230. How many times does Jesus tell Peter one who sins against another should be forgiven?
231. Who said and where found, "I have betrayed innocent blood"?
232. How is the Son of man like a man taking a far journey?
233. Who took spices to anoint Jesus?
234. Who wanted Jesus to call down fire from heaven? Why?
235. Fill blanks: "The life is more than . . . and the body is . . . than . . ."

(*Answers in October Magazine*)

The Most Unforgettable Character I've Met

By FRANCES T. TURK, On Furlough from North Sudan

My source of interest and cause for writing is not new to you, faithful readers of the *Women's Missionary Magazine*. Much has been written about the radiant character which has had no parallel in my long experience of thirty years in the Sudan.

Elizabeth Gubara is her name. Her Muslim name was Bakheeta, which means lucky. She is at present on the teaching staff of our large girls' school in Khartoum North. She is also a very efficient and devoted mother in one of our homes of its Boarding Department. The very mention of her name, "Sitt Elizabeth," inspires confidence, loyalty, dependability, respect and admiration. She is a real pillar of strength in both the school and church's interests as well as a loved member of our large community.

She was born and reared in Khartoum North. They lived in humble circumstances until drunkenness caused the separation of her parents. At about the age of six years little Bakheeta was brought to our mission where she became a serious little school girl. Her father soon remarried and the mother searched for service, through which she could help with expenses of herself, Bakheeta and a little boy. She had difficulty finding work which would prove remunerative in terms of cash, with which she could help her children. Discouragement and friends persuaded her to remarry, though this venture, too, didn't bring happiness and she was again divorced. Her heart longed to be near her children and to be busy helping with their needs. Her longing found the answer in the bosom of a missionary home where she became an invaluable help in the care of the children.

Elizabeth, really Bakheeta at that time, enjoyed school life. She found studies not easy but her interest and determination came to her aid. She plodded on through the elementary grades. Teachers in the early life of our Girl's School were difficult to find; most of them were brought into the Sudan either from Egypt or Syria, though such often had difficulty in acclimatizing to the hotter weather in the Sudan. These circumstances forced our mission to introduce into our teaching staff, pupils of the school. Elizabeth pioneered in this experiment. She enjoyed teaching but she wanted more studies and to keep near her classmates who were leaving her far behind. She was more content when she was giving only part-time teaching so that she, at the same time, carried on with her studies. It took her a long time to get through the grades. What joy she experienced when she finally arrived in high school, and how diligently she studied! And she made the grade. Yes, later she was able to take 5th year high but again she was delayed on account of teaching, and took two years to do one year's work.

She has always enjoyed reading. Early in her teens she delved into the mysteries and riches of the Gospel of John. This she found wonderful though difficult for a little Muslim girl to understand. She was surrounded with friends who could give her help and she sought it abundantly.

Miss Frances Turk says of her life, "I was born in an Austrian home where Catholicism was the only religion known. At the age of ten years I came to America where I was subjected to entirely different religious influences, consequently at the age of fifteen years I volunteered to join the Protestant Church."

Miss Turk was graduated from Nurse's Training in Columbia Hospital, Pittsburgh, Pa., in 1917, had a two-year postgraduate course in Eye and Ear work in Boston, Mass. In 1921 she was appointed to missionary work in the North Sudan where she has continued to serve in medical and evangelistic work. She is supported by the Second U.P. Church of Wilkinsburg, of which she is a member. At present Miss Turk is enjoying a well-earned furlough in America.

But there were also among her friends, Muslims, critics of those who showed interest in Christianity. These hampered her freedom in reading to such an extent that often for days she would not touch the gospel. Doubts often assailed her and she struggled with them. But again and again hunger and curiosity brought her back to her reading. Thus, vacillating between fear of the big girls and the urge of her inner need, she was of all young girls most miserable, until she made up her mind that her concern must not be with her friends and what they had to say but with God and His gift to her. Would she accept Him or reject Him? But Jesus had already earmarked her for His own; she felt the "Tap on the shoulder"; and the difficulties ahead seemed to divide and make way for certain going, even though walls of difficulties piled up high on either side. Her mind was made up and she was ready to go ahead, trusting God to be faithful to His promise. Her mind thus set, she confessed her new faith in Christ as her Saviour and asked that she be baptized.

Then, as now, the Sudan law concerning change of religion, rules that in all such cases government approval must be obtained before any public declaration of such change be made. Accordingly, and with the help of the mission, this young girl's application to the government was officially entered. As soon as the Muslim judge of the local court received the application he notified Bakheeta's father of the girl's intention to become identified with the Christians. The father at the time was working as prison guard in the distant city of Port Sudan. He became very angry that his own daughter was bringing such infamous disgrace upon him and all the family. He came and went but refused to see Bakheeta for a whole year. Perhaps it was fortunate for Bakheeta that both her father and mother were away from the city at the time of her dealings with government concerning her new stand in Christianity. Absence meant being away from close friends who often bring much pressure to bear upon relatives, ordering their conduct toward a member of the family who is leaving the family fold.

After days of waiting Bakheeta was notified to appear before the judge. She went, in company of a missionary, as far as the waiting room, from where she entered alone into the presence of the judge. There she was questioned over and over again. Hours dragged by and no return of the girl. "What was happening to his charge?" asked the frantic missionary of himself. When he realized that government offices would soon close, he, Dr. Raymond L. Edie, then a missionary in Khartoum, resorted to the British governor, who immediately demanded the girl. She arrived as the offices were closing after stubbornly refusing to comply with the judge's request that she accompany him to his home for three days, after which time he would give her his approval. But she seemed to have been unafraid and we believe that she gave a good witness to God's only plan of salvation from sin for men and women everywhere. She was soon baptized and took the name of her choice, "Elizabeth," and we know that the angels of heaven rejoiced that day and have had no occasion to regret through the thirty years of her close walk with her Saviour.

But I know that the father missed seeing his daughter whom he has always loved. He resumed his visits, cautiously at first, but they increased in frequency until one day he again invited her to "come home". She went for short visits, though always accompanied by some one from the school. In time she stayed the night, and after another year she was again a welcome member of the family. By that time the father needed his daughter, for his wife had died and he had two children left to his care. Elizabeth went and came as she had opportunity and was a mother to his children. When the summer holidays arrived, Elizabeth went to her fath-

er's home to stay the summer. They had a very pleasant time getting adjusted to hearing her new name, to seeing her attending to strange habits of reading her Bible and saying her prayers, of celebrating Christian holidays, of going to church, of disapproving the liberal use of God's name as it is done among her Moslem people. This behavior of one of their very own caused people to stop to consider. Many of their comments were unsavory and unjustified but they were the remarks reserved for Christians who to their belief are wood for the fire in hell. However, Elizabeth's behavior commended her to her new Master and even her disapproving friends could not find fault with her new life for it has been a life of love and helpfulness as she has continued to witness before her people. Only comparatively recently has her own family used her new name of Elizabeth; to them she had continued to be the Bakheeta of long ago and to most of her friends she still remains Bakheeta.

Near the end of that second summer Elizabeth had persuaded her father to try to reunite her mother with the father. With a thrill in her heart she went off in search of her mother to try to persuade her to come back to make a home for all of them. She found her in the town of Wad Medani. She had been living there with friends but longed to be able to settle somewhere with at least some of the members of her first family. Yet it was with great difficulty that Elizabeth finally convinced her of their need of her. She consented to come to look over the situation but would make no promises as to her action in the future. It was a strained meeting that Elizabeth witnessed when she brought her mother to her father. For some days little other than just greetings were exchanged between them and the mother stayed close to the daughter. But silently the former husband and wife watched each other for two weeks. Then the element of Elizabeth's time entered into the drama and again she had to take the initiative; would the father agree to remarry her mother? Would the mother try living with him again? So it came to pass that both were willing to be remarried and try to forgive each other the past conduct. They called in the Sheikh who remarried them in the presence of their daughter and the few close neighbors.

That has been many years ago. Both the father and mother have loved Elizabeth very much but they continued being Moslems. They had never wanted to talk about her new faith though she had continued to use every opportunity to break to them the bread of life. It has been only during the past year on one occasion when a missionary visited their home and finding the mother alone was able to direct the conversation to heavenly interests, that she committed herself and confessed that there was only one way over which a sinner could go back to God, and that was through the way of her daughter, Elizabeth.

"Yes," she said, "through the way of Jesus."

What a difference that confession brought about in the home! Now Elizabeth is able to have nice fellowship with her mother. They are alone a lot during vacation days and they are learning the sweetness of His presence as they sit there—the mother the pupil, the teacher the daughter, and both united in the one great longing that the father, too, may soon find the way and be willing to try the walk with the Saviour of men.

Elizabeth Gubara is my Most Unforgettable Character.

Memories and Meditations

By MRS. JOHN P. WHITE, Editor Emeritus, Santa Monica, California

A VISIT TO INDIA

India! India! The name always charmed me. From early childhood I had heard much of India. My mother was a subscriber to *The Women's Missionary Magazine* from its first issue, and the church papers were always in our home and through these we heard about all that was reported from this land. To add to my interest as a child I had a school teacher who was married and went to India as a missionary.

There was always a longing to see India; it continued through the years, and in later years when it was my honor to receive and print in the Magazine interesting articles that had been sent by our missionaries.

I never had the courage to plan to go alone. There came a day when the longing became acute. Circumstances seemed to point to a possibility. The Mission in India sent a request to the Women's Board to visit the field. In due time arrangements were made, the two women, Mrs. A. J. Randles and Mrs. Harriet Boobyer were chosen to go on this mission. I asked if I might have the privilege of going along—at my own expense, of course. The reply was very gracious: "We shall be very happy to have you go."

It happened, shall I say, or was it all in the "plan," one of my daughters, who was eminently qualified for Magazine service, having frequently been a proof reader, had moved into the Pittsburgh area. She was more than willing to substitute in my absence; my mother, who made her home with me insisted on my going; when I hesitated to leave her, she called my attention to the fact that she had two other daughters! The decision was made and preparations were begun.

The time for sailing drew nearer and nearer; I felt hurried but two of the passengers booked to sail were detained; thus it was that a little party of four took passage on a later boat: Miss Jean Black, recuperating after an illness, The Bride-to-be—probably held back by dress maker, Miss Anna Milligan, long connected with Board of Foreign Missions and myself made a happy quartet.

In due time we arrived in Egypt and after a short visit continued our journey. Miss Milligan remained in Egypt for a longer visit as she was planning to encircle the globe and would not be back this way again.

The three of us embarked on the *Circassia* which was making her maiden voyage.

As we approached India a message was handed to us, "Instead of going on to Bombay, get off at Karachi!" It was urgent, imperative. Hurriedly we packed our belongings and as we stepped off were greeted by a young man who seemed to have a deep interest in our party!

In due time we reached the McConnelees, in whose home was the lovely wedding of the Rev. (now Dr.) James Brown and Miss Virginia Liggett. All the missionaries who could leave their stations were there to offer love and congratulations. After some years of service Dr. and Mrs. Brown and three sons are on furlough, returning soon to Pakistan.

Now we must see India! For all the past years we have spoken of our mission field as "India." We know that there have been political divisions in that land and now our fields are reported as "Punjab, India" and "Punjab, Pakistan."

What were our first objects of interest? Just people, more people, different types, different religions, different castes—high caste, low

caste and outcaste. We could not distinguish people as we saw them.

There were the Hindus, the largest and wealthiest group, 238,000,000 of them with their strange belief in the transmigration of souls, claiming that a man may be born and reborn in an almost endless chain of births.

A few lines may describe the confused state of mind:

"How many births are past, I cannot tell
How many more to come, no man can say;
But this I know and know full well
That pain and grief embitter all the way."

There is the great Mohammedan population, 77,000,000 of them. There are more Mohammedans in Pakistan-India than in any area in the world.

One of the most striking scenes of my trip was a Mohammedan service, which must have been on Friday, their holy day. As we were passing from one location to another, we came upon a remarkable sight. On a slope of ground there were scores of white-robed men carrying on a ritual of Islam. We kept a respectful distance but were not so distant that we could not catch the familiar rhythm *La Elahe ilallah wa Mohammedu rasoul allah* as they stood, as they bowed, as they fell upon their knees, as they touched their heads to the ground—No God but God; No prophet but Mohammed.

Another large group in the population of India is the Low Caste and the Outcaste. For centuries these lowly people have been neglected, abused and humiliated. From the very first mission activities these unfortunate people have received attention, love and care. They who had been told that they could not learn discovered that they could. Through Christian teaching they began to rise. While masses are still "depressed" many have risen to a fine standard of life. The Christian church stooped to lift them up.

One needed but to walk or drive a few blocks in any city to be aware that India is a sick country needing physical healing. All missionary organizations include healing.

It was a deep satisfaction to witness the service being rendered by our physicians and nurses in various dispensaries that ministered to thousands. We visited the Mary B. Reid Hospital and the large Sialkot Hospital. I had the pleasure of spending several days as a guest in Sialkot with Dr. Hunsberger and her nurses —not because I was ill but because there was a vacant nurses' cottage and I was entertained there.

We visited other medical centers where small clinics were held daily. In reality almost every missionary is more or less a physician and nurse as they all are called to give simple help to the suffering day by day.

Perhaps one of the largest departments in our mission is the Educational. Closely tied with the Great Commission "Go ye," are the words "teaching them." The great unevangelized world is and has been for ages an untaught world. From the beginning of the missionary era the school has gone hand in hand with the Book. We have Girls' Schools in Sialkot, Sangla Hill, Sargodha, Pasrur, Abbottabad, Rawalpindi, Gujranwala, Lyallpur and Lahore. The girls come from families of different religions. In school the caste idea weakens, they all become friends. The schools run in figures from 200 to several hundred, the largest being the high school in Rawalpindi.

Gordon College for boys chiefly but with some girls with a very large enrolment is now largely supported by government aid.

One day we visited one of the large high schools. It was made up of Mohammedan, Hindu, Sikh and Christian students, all mingling together and all taking Bible lessons along with their regular schedule. The students listened with the greatest interest manifest, to Mrs. Harriet Boobyer, who gave a real evangelistic speech in the chapel service—"An address we shall never forget."

Our interest was centered chiefly in the Christian community, among the numbers of those who had heard the gospel and had come into the fellowship of the church and of those

born in Christian homes, who today are leaders in the church. As we mingled with them we were drawn by the cords of love. One simple service warmed our hearts. The little congregation was on the outskirts of a town. There was no building, no seats except the three for the visitors; there was no choir nor organist but as the minister standing, gave a simple message he had the undivided attention of the people; the songs were tuneless but worship was devout.

A visit to a rather good-sized congregation was delightful and inspiring. There were no seats in this church but the people were in a happy state of mind as they sat on the new matting which covered the floor. The singing here made up a large part of the service; it was earnest and full-volumed and even though we could not catch the tune we were filled with a spirit of praise. The women sat at the back of the church and we sat with them but their attention really had to be centered on the many babies who were enjoying creeping and slipping and sliding on the new matting. The orderly service, the hearty singing, the devout atmosphere made this a service of real worship for us.

We attended a more formal service in a larger church congregation made up of well-educated men and women and young people and although we did not understand the language in any service we attended, we understood anew the meaning of the "communion of the saints."

When we speak of the church in India many are thinking of a very small fellowship. If you are having such thoughts I refer you to the 1951 minutes of the General Assembly (Page 1490). We find that the communicants in the United Presbyterian Mission area, the Synod of the Punjab, number 52,495.

Compare this number, will you, with some of the Synods in the United States of the Punjab and you will find that there are as many communicants as there are in the combined synods of Ohio, Illinois, Nebraska, Columbia and California (52,380).

Behold what God hath wrought!"

Prior to the date of our departure from India a number of missionaries met to have a conference with the "Ambassadors" who had been sent to visit all our mission fields.

There were days of conference, reports, review, suggestions and prayer. No doubt all present were grateful for the careful survey that had been made by Mrs. Randles and Mrs. Boobyer. Theirs was an excellent service, cheering to the church in India and later to the church in the United States, as these women reported regularly through the pages of *The Women's Missionary Magazine* and later made an itinerary across the United States. This report gave the whole missionary organization a new sense of possession. It was *our* missionaries who were in the work; it was *our* work; it was *our* gifts supporting the work.

I think we met every missionary who was on the field at that time; we visited in many homes, including, of course, that of my cousins, the Whitfields. We had a feeling that we were related to every one of these friends and co-laborers. It gave us a new sense of responsibility for the evangelization of this particular area allotted to the U.P. church.

We felt that we should not leave India without seeing more of her wonders. We had looked again and again at the wonderful mountains; a sunset on a snow-clad mountain seemed as near a heavenly vision as one could see on earth.

But we wanted to see some specimens of architecture. With Miss Kate Hill as guide we went to Agra near Delhi to see what has been considered the most beautiful architecture in the world, the Taj Mahal built in the seventeenth century by Shah Jehan for his favorite wife. It is beautiful beyond any description. The lake surrounding it reflects its beauty. One visit was not enough; we went again at moonlight and were ready to agree with all those who call this the most beautiful architecture in the world.

(*Continued on Page* 40)

America For Americans

A PLAY FOR WORLD FRIENDSHIP AND GOODWILL

By Katharine Scherer Cronk

Characters and Costumes

The play, which requires about fifteen minutes for presentation, may have eleven to eighteen characters.

HELEN AND ELIZABETH, who are dressed as American school girls.

BAGGAGE AGENT, a boy or man, with cap of cloth or paper lettered "Baggage Agent."

ASSISTANTS TO THE BAGGAGE AGENT, from seven to twelve boys or girls with caps similar to that of the Baggage Agent.

INDIANS, one, two, or three or more wearing typical costumes.

Helen and Elizabeth, the Baggage Agent and one Indian have speaking parts.

Setting

A library or living room of an American home with:

Table on which are books, magazines and papers
A tea table with cups and saucers
A telephone
A radio
Two rugs
Toy train
Small piece of statuary
Victrola records
Silk scarf, window drapery

HELEN: I know it's in the paper somewhere. Father read it aloud at the breakfast table. It's perfectly horrible!

ELIZABETH: (*Eagerly*) Let me help you look for it.
Both girls seat themselves in chairs near a table and look over the paper.

HELEN: The headlines are something like "America for Americans."

ELIZABETH: Oh, I have it here, a big shooting affair with a murder or two.

HELEN: Yes, down on one of these streets with so many foreigners. It was almost a war. Here it is!
Other sheets fall to the floor as she reads aloud from one.

HELEN: "America for Americans — Guns used freely in foreign quarter."
Both girls read together silently.

ELIZABETH: Isn't that perfectly terrible!

HELEN: No wonder the editor says "America for Americans." For my part I wish all the foreigners in America could be sent straight back where they belong—bag and baggage.
As Helen speaks she turns a ring on her finger with seeming unconsciousness.

HELEN: (*Holding up her finger with a start*) Oh, I felt my ring prick my finger. What do you suppose that means?

ELIZABETH: (*Laughingly*) Let me see. Maybe it's turning into a wishing ring like the one we read about yesterday. What was the last thing you wished?

HELEN: I don't remember. (*Pauses*) Oh, I wished that all the foreigners in America could be sent back to their own lands, where they belong, bag and baggage.
Knock sounds or door bell rings. Helen runs to the door and steps backward as Baggage Agent enters. Elizabeth comes forward to meet the Baggage Agent, who advances toward center. Helen stands on one side and Elizabeth on the other.

BAGGAGE AGENT: I'm the baggage transfer man, from the firm of Unfriendly Thoughts.

ELIZABETH: You must have the wrong number. There isn't any baggage to go away from this house.

BAGGAGE AGENT: This is Number 5327 Shelton Road, isn't it?

ELIZABETH: That's our number, but no one is going away.

BAGGAGE AGENT: (*Reading from an order sheet*) My orders say, "Call at Number 5327 Shelton Road. Arrangements are being made to send all foreigners in America back to their home lands, bag and baggage. Your firm is instructed to study the baggage question carefully and arrange for all baggage transfer."
Now, if you ladies will be so kind as to let me look around, I'll be able to make my report to my chief and be back in a jiffy with my force to execute the orders.
Helen and Elizabeth look at each other, making gestures expressing amazement. Baggage Agent walks quickly around the room. He looks at the telephone, the victrola, the radio, the rugs and tea set, and various other articles. In a swift and business-like way, he makes notes on a pad. He then stands before Helen and Elizabeth in a respectful attitude, cap in hand.

BAGGAGE AGENT: Now if the ladies will only have patience, my force will be here in a few minutes and will make quick work of the baggage transfer.
Baggage Agent hurries out of door. Helen and Elizabeth gasp.

HELEN: Pinch me! Am I dreaming? Did you ever see anything to equal it in your life!

By permission of the Women's Missionary Society of the Lutheran Church in America. Not a new play, but perennially excellent.

Perhaps it may still be used in September missionary programs, as a supplement to the "Indian-and-Human-Rights" topic. Junior or Intermediate groups may prepare, present for Women's Society, also use in their own study of the American Indian in Junior Missionary and in S.S.

ELIZABETH: What's it all about?

HELEN: We seem to have started something! Perhaps my ring has turned into a wishing ring, but even if I did wish that the foreigners could all go back to their own countries, bag and baggage, I'm wondering what that man can find in our house that he could call foreigners' baggage. There isn't a thing here that isn't our very own, bought right in this town.

Bell rings or knock sounds. Helen and Elizabeth both run to the door, falling back in amazement as the Baggage Agent enters with a dozen or more boys and girls wearing caps corresponding to his own. He directs his force in a business-like way, reading the orders from a clip file which he holds in his hand.

BAGGAGE AGENT: Number One, take down the telephone.

HELEN: The telephone? Don't you dare touch our telephone. It's ours and no foreigner had anything to do with it.

BAGGAGE AGENT: Now see here, lady, you must not interfere. My instructions are perfectly clear. You can read them yourself. (*Helen looks at the orders in the clip file and reads*) "All telephones are to be shipped under baggage for Scotland, on account of Alexander Graham Bell, the Scotchman, who invented the telephone."

Number One hurries over to telephone, making a show of getting it loose. He carries it out as Helen and Elizabeth make gestures of astonishment.

BAGGAGE AGENT: Number Two, get all the newspapers and books.

Helen hastily gathers up several volumes from the table and Elizabeth tries to hold fast to the paper on chair and floor.

BAGGAGE AGENT: Lady, don't bother my men. My orders must be obeyed. "All printing is included in the shipment for Germany on account of John Gutenberg, the German, who first invented movable type for printing."

Number Two takes the paper and books from Helen and Elizabeth, magazines and books from the table and hurries out.

BAGGAGE AGENT: Number Three, take charge of baggage for Italy. Begin with the radio.

Elizabeth rushes over to the radio as if to shield it.

ELIZABETH: Oh, not the radio! We have to keep up with the news and our favorite programs. We love our radio.

BAGGAGE AGENT: (*Reading from order book*) Read my orders yourself. "The radio and wireless apparatus shall be shipped to Italy on account of Marconi, the Italian inventor, who discovered the possibilities of wireless messages and gave them to the world."

Number Three takes the radio and hurries out.

BAGGAGE AGENT: Next! Number Four, take charge of rug shipments. Roll 'em all up. Two go back to Persia and two to China. In the shipment for China, put all chinaware from the table.

ELIZABETH: The very idea of taking our china! You leave those cups just where they are.

BAGGAGE AGENT: (*To Number Four*) Obey my orders. (*To Elizabeth*) Ignorance, shocking ignorance! What did you call the cups with your own lips? Your *china?* Of course your chinaware came originally from China. That's where it got its name.

Number Four rushes out with the cups and saucers from the tea table.

HELEN: Oh dear, will there be anything left?

BAGGAGE AGENT: Number Five, get that train ready to ship it back where it came from.

ELIZABETH: That came from my uncle's own store down town, and it belongs to my little brother. It's his favorite toy. His heart will be broken if you take it away.

BAGGAGE AGENT: (*Reading from order book*) "Everything that pertains to steam locomotives goes back to England on account of George Stephenson, the Englishman who invented the first locomotive."

Number Five takes the train and hurries out.

BAGGAGE AGENT: Number Six, take that small piece of statuary.

HELEN: Now I know you've made a mistake. That's a statue of Abraham Lincoln.

BAGGAGE AGENT: (*Reading from order book*) Wait a minute, Miss. Wait a minute. Here are the orders my chief gave me. "The statue of Abraham Lincoln, in Lincoln Park, Chicago, is the work of Augustus St. Gaudens. All reproductions made from it should therefore be included in baggage to be transferred to Italy, the birthplace of St. Gaudens."

BAGGAGE AGENT: Number Seven, distribute the victrola records.

Number Seven looks through a stack or book of records.

NUMBER SEVEN: Here is the Minuet by Paderewski?

BAGGAGE AGENT: That goes to Poland, of course, where Paderewski was born.

NUMBER SEVEN: Wedding March from Lohengrin by Wagner?

BAGGAGE AGENT: That belongs in baggage for Germany.

NUMBER SEVEN: Il Trovatore?

BAGGAGE AGENT: That's by Verdi. It goes back to Italy.

NUMBER SEVEN: Here's "Swing Low Sweet Chariot." I suppose that goes to Africa. It's a Fiske University Quartet record.

BAGGAGE AGENT: That's right. Go through the others with the catalogue and assort them properly.

HELEN: This is horrible.

ELIZABETH: Where will it end?

BAGGAGE AGENT: (*Turning pages of orders*) I have many more orders here, madam. I'm not half done. Most of your coal goes to Hungary and other foreign countries on account of miners from European lands who dug it out of the ground. Your flour barrel goes to Scandinavia on account of farmers who raised the grain in your western states. Your silk scarf and window drapery go back to Japan. The X-ray plate of your brother's broken arm—

HELEN: Oh, don't tell us any more. We understand now. I wish I'd never wished to send the foreigners home.

ELIZABETH: Is it too late? If we wish again can we have them back bag and baggage?

BAGGAGE AGENT: I have no authority in the matter. I will consult my chief and let you know.

Baggage Agent goes out motioning to his men, each of whom has returned for further orders. Indian music. Enter an Indian or two or three Indians, with show of breathless haste.

INDIAN: Almost we come late. Red man hear all foreigners leave America, bag and baggage. (*Pointing to Helen and Elizabeth*). You foreigners go too? America for Americans! Red man only real American. All others foreigners. Indian now have his land for himself alone, once more.

Indians fold arms and gaze about with supercilious air.

Helen and Elizabeth look at the Indian in astonishment.

HELEN: For goodness' sake, what next!

ELIZABETH: (*To Indians*) Why, you know we can't go! Our grandfathers and grandmothers have worked and worked for America.

INDIAN: So all other people say. Italians they say "We build roads"; Scandinavians they say, "We plant wheat"; Hungarians say "We dig coal." All foreigners go. You foreigners go too. What is the way the white man say it? Scram? Yes, you foreigners scram.

Indians make gesture of waving Helen and Elizabeth out with much satisfaction. Helen and Elizabeth throw up their hands protestingly, then turn to go in despair.

HELEN: Oh, I wish they'd all come back, bag and baggage.

Enter Baggage Agent with show of great haste.

BAGGAGE AGENT: They're all coming back!

HELEN AND ELIZABETH: What!

BAGGAGE AGENT: Uh-uh! Bag and Baggage. All coming back!

ELIZABETH: (*Looking toward entrance*) They are! They are!

Enter baggage men briskly, replacing articles. Helen and Elizabeth clap their hands joyfully. Indians shake their heads sorrowfully, as they exit.

HELEN: (*To Indians*) Now don't you worry the least little bit. We're going to be perfectly lovely foreigners after this, and really you'd lots rather have us than not, when you see how much better we understand than we did yesterday.

ELIZABETH: (*To Baggage Agent*) We don't know how to thank you enough for bringing back all our things. We'd like to give you our business in the future. (*Agent bows as he exits with men*), but—we're not going to arrange for any more baggage transfer. We're all here to stay!

HELEN: (*Turning to Elizabeth questioningly as they are left alone*) Well, did you ever in all your life see anything equal to that? I don't know yet whether or not I'm dreaming.

ELIZABETH: I know one thing at least and that is that I'm never going to take any more chances on calling up the firm of Unfriendly Thoughts—for baggage transfer or for any other sort of business. There is no telling what other branches they have.

HELEN: (*Walking over and taking Elizabeth's hand with a hearty shake of agreement*) You have said it for me too.

They look at each other and nod their heads slowly and emphatically.

FORGETTING HUMAN RIGHTS

They that forget we Indians owned the land
From ocean to ocean, that they stand
Upon a soil that centuries agone
Was our sole kingdom, and our right alone.
They never think how they would feel today
If some great nation came from far away
Wresting their country from their hapless braves,
Giving what they gave us, but wars and graves.

—*E. Pauline Johnson*

Family Night At Our House

By MERCEDES J. STEWART

There's a phrase heard often around our house these days. Whenever a member of our family of seven has something on his chest—whether it be a problem, a plan or a peeve—the response invariably comes: "Save it for Family Night!"

Family Night has become an important institution in our household. We make no claim that it has been a cureall for every minor discord that rasps our family harmony. But it has brought within our four walls something we never had before, at least in so satisfying a degree. That important something is—family solidarity, a sense of oneness, an aura of togetherness.

The idea for Family Night was born one evening as my husband and I sat discussing a dilemma common to most families these hectic days. We were agreed that, for one thing, we weren't seeing enough of our brood. Their multiple interests and ours seemed to leave no time when we, as a family, could be all together and do things together. As a result, we admitted, we were missing something pretty important. We were missing the development of that kind of family unity where parents' and children's problems are shared and where every member feels a responsibility in the nurture of home life. We knew that, with the children adding both inches and new interests with baffling rapidity, our home—like a million others across the land—would soon degenerate into merely the place where the hat hangs when there is no better place to put it.

For another thing, we felt that the problem had spiritual as well as merely domestic overtones. We both hold the conviction that even though our children attend Sunday school and participate in church young people's societies with regularity and enthusiasm, that isn't enough. Parents must see to it that specific family ideals also enter into the lives of their children.

But what to do about it? We looked at our own schedules and those of the children, and we shook our heads. We had about reached the sigh-and-shrug stage when my husband slapped a hand on his knee. It was a characteristic gesture he makes when arriving at a decision.

"The only thing to do is to arbitrarily set aside one night as Family Night—and let nothing short of cosmic disaster interfere! It can be fun too!"

Like two youngsters excitedly planning a party, we began to plot the details. The next evening at dinner, when everyone was present, we broached the idea to the children. To our delight they were enthusiastic. We decided that Monday night was best for all, and we would begin the very next week. We haven't missed one since.

Here's how it works:

A leader is appointed for each Family Night, rotating from my husband to me, to Nancy (16), to Jimmy (14), to Susan (9). Connie, age five, is too young yet to take leadership, so she is assigned to such routines as lighting the candles and being ready to add her voice to whatever discussion arises. The baby, Steven (16 months), participates principally as an interested observer; but he brings his problems to the table by presence if not by voice—and they receive sober attention, you may be sure.

After the dinner table is cleared, the candles are lighted, and the leader for the evening takes "Daddy's place" at the head of the table. Devotions come first. The opening prayer is not read out of a book, but is one thought up and phrased by the leader—and, believe me, some of those prayers are something! What they lack in patness of ecclesiastical phraseology, they make up in sincerity and practicality. Then we all repeat the Lord's Prayer in unison.

The leader next declares the Court of Grievance open for business. Now is the the time for the week's accumulation of peeves to be brought forth for discussion and adjudication. And out they come.

Perhaps Jimmy, at an age when any boy is inordinately curious about an older sister's affairs, has been listening in to Nancy's phone conversations on the upstairs extension. This practice is roundly condemned by the family council, and Jimmy promises to inhibit his teasing tendencies.

Perhaps Jimmy too has a grievance: Susan had invaded his room during his absence, removed his comic books without permission, and failed to return them. The family in solemn conclave assembled, decide that this is reprehensible, and if Susan has lost or not returned the books, Jimmy is to be reimbursed from her allowance.

And when it's Connie's turn to vent her

This story is quoted from the May, 1948, "Christian Herald." Used by permission.

gripes, she is as likely as not to lay on the table the proposition that, as a five-year-old, she gets from the others treatment not consistent with her advancing years. After grave consideration of this problem, it is agreed that all members are equal to each other, and no discrimination shall be made because of size, age or relative erudition.

This equality prevailing, parents of course are not immune from criticism. The children are encouraged to speak out if they feel injustice has been meted out to them in the form of too-early deadlines for returning from parties, or of short-sightedness in the number or kind of movies they are allowed to attend, or of too narrow restrictiveness on the occasions when schoolmates are allowed to flood into the house and rock it with their din.

Likewise, we parents have our turn to bring out some factors that can stand improvement. We try to do this as gently as possible, and usually win quick support for any campaign for better standards. But occasionally it is necessary to become more graphic. For instance, there was the time when Jimmy seemed abtruse about the general untidiness of his room. The matter had been mentioned on Family Night a number of times, but toward the end of each week the room would become as much of a debris heap as ever. The condition permanently improved only after that Family Night when, without saying a word, I brought down from his room and heaped on the council table all the soiled clothing, pop bottles, scattered books and bric-a-brac with which an adolescent boy's life gets cluttered. Crestfallen in the face of such evidence, Jimmy reformed.

When all the complaints have been aired, time is then taken for compliments. I am careful to make note of all kind deeds and other good behavior evidenced by the children during the week. Connie is praised for taking her nap without objection; a slump in general bickering is commended, and a report is given of any improvement in cooperation in household duties.

If vacation-time is approaching, or if there is an outing or picnic or trip or party in the offing, or any other program or plan involving family action, that is discussed at length and everybody trots out his ideas and preferences. We then decide together where we shall go and what we shall do when we get there.

After complaints, compliments and coming events have been thoroughly cared for, the schedule again reverts to an inspirational tone. The leader reads some favorite piece of poetry, some story with a moral, or a favorite passage from the Bible. This part of Family Night is often keyed, consciously, or unconsciously, to current matters.

For instance, one week when it was my turn to lead we had been hearing a good deal of talk from Jimmy about the uselessness of school; my Scripture without comment, was from Proverbs stressing the importance of getting wisdom and gaining knowledge. Jimmy's story, when he was the leader, was a free rendering and new interpretation of Samson and Delilah—with subtle connotations on the dangers of too many haircuts.

On one occasion, when it was my husband's turn as leader, and we had been bothered by Susan's predilection for retailing about the neighborhood some matters strictly belonging to family intelligence, his Bible portion naturally bore on the wisdom of keeping one's own counsel and resisting the temptation to gossip. And, as a clincher, he presented her with a trick pitcher he had picked up on one of his trips out of town. He called it the "Little Pitcher with the Big Ears," and extolled its clever construction—big ears for receiving—small mouth for giving out.

That Susan caught the point was evidenced later in the program when my husband went into the weekly installment of his serial story which he calls "The Stewart Family Robinson." A graphic saga of his own composition, often extemporaneous, this tale is always a highlight of the evening. It has to do with the family's discovery, in an old family Bible handed down through the years, of a chart leading to an island of adventure and romance. According to the plot, the Stewarts decide to follow the gleam. On the evening of the pitcher presentation to Susan, our narrator got to the place where Father Stewart announced to the family that he had completed plans for the odyssey, and then dramatically paused and asked: "What did Father Stewart say next?"

Susan was ready. "He prob'bly said," she replied "'Now don't go blatting this all over town!'"

After the weekly chapter from "The Stewart Family Robinson" has been told, the table portion of the evening is completed and we all recite the benediction: "The Lord watch between me and thee . . ."

Then there are refreshments, Nancy and Jimmy do the dishes, I put Baby Steve to bed and tell Connie a bedtime story, while my husband plays a game with Susan. By the time the dishes are done and the two

(*Continued on Page* 61)

NEWS FROM AFAR

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

Friends of Miss Isabel M. Blair will be interested to know that she plans to return to Sayo, Ethiopia, about the middle of August, following a three-months mid-term furlough spent in the United States.

Miss Marjorie Faught reached her home in Philadelphia a few days ago. Miss Faught is on regular furlough, coming home a few months early so that she may help in the care of her mother.

Recent letters from Ethiopia tell of Mission buildings nearing completion at the newest stations among the Ghimeera people. This station is not far from the province headquarters of Mizan Taffari. Mr. Phil West is in charge of the building operations and is assisted by Mr. Arno Geikler who served with our Mission for some years in Addis Ababa before the war in 1936. Mrs. Geikler, a nurse who formerly worked in the George Memorial Hospital in Addis Ababa, conducts a busy clinic there from a temporary building which was fashioned from the corrugated aluminum roofing taken to the new station to be used eventually on the roofs of the Mission buildings.

We need to continue in earnest prayer for the churches in western Ethiopia. Recently Rev. Gidada Solon, with twenty-four others, was arrested while holding a Communion service, and imprisoned.

Early in June Gutama Rufo arrived from Glasgow, Scotland, where he is studying at The Bible Training Institute of Glasgow. He was one of the 39 Africans who attended the Assembly for African Affairs in Springfield, Ohio, from June 16 to 25. Following this meeting, Gutama went to Monmouth, Illinois, where he found several Egypt missionaries who had taught some of his fellow-countrymen at Assiut College some years ago. A short visit to Des Moines, Ia., introduced him to the church which supported him before he went to

Gutama Rufo

Bible School as an evangelist in the Addis Ababa church, and which now supports his family while he is in school. Following a conference at Fairfield, Gutama spent a few days in the Pittsburgh area and was shown various places of interest including the new airport and Pittsburgh by night from Mt. Washington. Passing through certain sections he was told

that the poor of our country live in such places. His reply was, "There are no poor in America." As we think of how desperately needy some of the people in other lands are, we know that this is true—there are really no poor people in this land of ours.

Ruth Lobaugh Walker
On furlough, returning soon to Ethiopia.

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, The North Sudan

A CALL TO PRAYER

John 15:16. *Ye have not chosen Me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you.*

John 16:23, 24. *Verily, verily I say unto you whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have you asked nothing in My name, ask and ye shall receive, that your joy may be full.*

THE HOUSE OF GAD EL KARIM

Meet the house of Gad El Karim. In earlier days the father of at least a nominal Christian family recanted and became a Mohammedan, possibly because he wanted to marry a Moslem woman. There are four sons and five daughters, and one grandson. One son is a "fire-eating" nationalist and gets himself in prison and under official disapproval for his activities and much talking against the government. Only one of the nine, a younger daughter has married. She was divorced during the first year of marriage though she presented her husband with a lovely little son. The reason for this may well lie in the fact that a recanter is despised by both Moslems and Christians.

Fourteen years the Bible Women have taught in this home. Why have we been given this continued opportunity with no visible fruits for our labours? Is the Lord asking us to work without fruit? No. Paul urges "*My beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.*" God does not expect us to work without fruit. There must be *at least one* from the House of Gad El Karim who will accept Christ.

HOUSE OF MEDANI

Meet the House of Medani. They are from the earliest families in Wad Medani. I have understood that the town took its name from this family, but I have not been able to confirm it. Six of the girls are our pupils and during the years the number has varied from five to ten. They are an undisciplined and fanatical group of girls and have continued so during the years.

This fall since they were taking more than a fair amount of time by their undisciplined ways, and the teacher had a waiting list of pupils for whom she could not find time, it was decided to drop the pupils from The House of Medani. But they refused to be dropped. For two months they gave the teacher no peace until on their promise to do better she consented to go back.

Two weeks ago I was present as the teacher was teaching from the Gospel of John. She said that only those who believed in Jesus Christ would be saved and go to heaven. One of the girls gasped and asked, "Then are we not believers?" (Moslems believe that only those who believe in God and Mohammed as His prophet are believers. The rest of us are unbelievers.) Without hesitation the teacher pointing to the open Bible in her lap replied, "It tells us here in God's Word that only those that believe in Jesus Christ are saved. And she left them to decide the answer to their own question.

Angry! Those girls were so angry that it would not have surprised me if we had had to run to prevent

them doing us bodily harm. Instead they listened while she finished the lesson.

Afterwards I suggested to the teacher that while we were to give an undiluted message yet nothing was to be gained by causing such an incident so long as the pupils really understood the message. Her reply to this was "No. Those girls are so fanatical that they will not even say the name of Jesus Christ if they can help it. They can read and write so they do not need me for that. They have insisted that I come back to them. I have only one purpose in coming and that is to give them the message." I am witness to the fact. They had it, pure and unadulterated, with her finger pointing to the chapter and verse.

House of Booshy

Meet The House of Booshy. Every work day of the week we go to some branch of the House of Booshy. Seven branches, one for every day and on two days, two. And during the years we have gone to at least four others. I do not know how many houses they own but if you are renting a house in Wad Medani it is a safe guess that you have, seven out of ten chances that you will find you are renting one of Booshy's houses.

Seven houses. If trouble started with a Bible Woman in one of these houses it could easily wreck, at least, temporarily the Bible Women's work as happened in 1943. At that time only one of the family continued taking lessons. She has continued during the years and gives evidence of being a secret believer. For two years after I came in 1946 pupils from these houses followed us about asking that we return to them. The answer was always a firm "No. We are not here to have trouble with anyone." But they persisted so finally the teacher said if the guardian would meet her face to face and sign a paper that there would never be any trouble with the lessons being taught and if at any time they wished to discontinue they had only so to state, she was willing to go to them. We now have seven of them again.

Fourteen years we have gone to these homes. Is our labour to be in vain? Are we not to have according to His promise who sends us, fruit for our labours?

These are all Miss McIntyre's girls. And I know that she prays for them. They are my present responsibility. Is there not one from among you who reads this who will join us in praying that the Holy Spirit will lead some from the House of Gad El Karim, and the House of Medani, and the House of Booshy to accept Jesus Christ as their Saviour?

Matt. 18:19. *Again, I say unto you that if any of you will agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.*

Isa. 45:11. *Ask me of things to come concerning my sons, and concerning the work of My hands command ye me.*

Is He not asking you as well as me to command Him in regard to the work of His hands which we would see done here in Wad Medani?

Mary E. Coie

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

WHO?

The Egyptian bride was beautifully gowned. The bridal pair looked happy. The bridesmaids, flower girls and other attendants were young and attractive, and delighted to have a part in the wedding pageant. The guests were in a happy mood, so that the songs of the choir, the occasional joy cry from the fringes of the audience, the semi-humorous, semi-serious poem read in praise of the bride and groom, at the close of the ceremony, and the glare of the photographer's powerful spotlight, as he photographed, now this

group, and now that, all through the satisfactorily long ceremony, had all added to the festivity of the occasion. And one was happy to have had a part in what seemed to be a spontaneous expression of joy in the uniting of these two young Christian lives.

The ceremony over, the bridal party had proceeded to the vestibule, to receive the congratulations of the guests, many of whom were still proceeding, lingeringly, down the rose-petal-strewn aisle toward the door, and the music changed from the wedding march to something else which the missionary organist thought suitable to the occasion, when one of her friends not present at the ceremony appeared beside the organ.

The organist remarked, "You are the only person present who knows what I am playing, and that I am playing it badly." The friend's immediate reply was: "But you are a stop-gap. You always do the things there is nobody else to do. That is what you are for. And it is good of you to do it."

Later, when I had time to think about my friend's words, I realized that, all my missionary life, I had been doing what there was nobody else to do. And what a variety of things it had included!

Yes, it was true. The reason why I had come to the mission field was that American missionaries were needed to do the Lord's work here, and there was "nobody else," or rather, there were not enough others.

Others are needed now, to fill my place and the places of others, who, like me, are loathe to leave until others are ready to help the growing Egyptian church to go on to greater things.

Perhaps, as you read these words, the Lord will be saying to you, "Whom shall I send, and who will go for us?" If you respond as Isaiah did, and "go," you will have found the vocation that the Lord chose for you, just as truly as did Isaiah, the great prophet! And what greater thing can one ask of life?

Read again, carefully, the story of Isaiah's call, in Isa. 6:1-9.

Most of our calls are less dramatic than was the call of Isaiah, but contain the same elements—the need, the voice of God, the willingness to respond.

Some of the more or less tangible rewards are suggested in Christ's words in Matthew 19:29. But this is only half the story, unless one thinks deeply into the meaning of the words, "and shall inherit eternal life."

Ethel L. Weed

Pakistan and India

MRS. R. R. STEWART, Editor, Rawalpindi, Pakistan

WE THREE HAD A WEEK-END

Last Saturday we took a few things in the Ford and the trailer and went out to Cheleke to stay till Monday.

Our first stop was at a village school about eleven miles from Pasrur. There we found the courtyard full of children, happy as larks and eager to show off a little in their examination. As our mission schools are aided by government, an inspector occasionally examines the school. This inspector had recently visited the school and had given teacher and school a good report in the log book. So they were waiting for our approbation too. We were indeed happy to see what good work had been done. This is one of the schools that has been kept alive by the "Lal Moti Lal Appreciation Fund." After the examination, the master dismissed school for the day. It was noon so we took our lunch into the school house and ate it there, called on some Christian women and went on to Cheleke.

We were late arriving but Mrs. Samuel, the pastor's wife and teacher, had kept the children overtime so we might see them in their classes. This little school is supported by a friend in Steubenville, Ohio, who cares for

the Lord's little ones. Many of these Moslem children will go through life remembering this gentle loving teacher who told them the Words of Life. Then, too, five of our Christian leaders had their childhood influenced by this same Mrs. Samuel.

As soon as school was dismissed, Mrs. Samuel said "You are our guests for the night." Truly we *were* their guests. Six sheets, two ropes and four nails changed that little school room into a three-room apartment. They gave us beds and chairs and cooked us a delicious dinner. While we were eating, Mrs. Samuel said, "I cooked the rice and bread but your pastor cooked the curry." When we again explained how good it was, she said, "My husband can do everything, and he is always so ready to help me." Dr. Clements remarked in English: "This is a wise woman who has learned that a little appreciation brings more help."

On Sabbath after the church service, we went to a village to worship with the Christians there. We met in the courtyard of the government school where four of the staff are Christians. The place was ready with the people sitting on a carpet in rows. There was a table and chairs for the preachers but when Mrs. Clements and I looked around for a place to sit, we saw they had provided for us a high bed that would leave our feet dangling in mid air and make us uncomfortable long before the service was finished. However, Dr. Clements came to our rescue and suggested that since we would appreciate comfort more than high honor, would they please change the high bed for a low one. They did so and covered it with a beautiful spread.

The people were interested and accustomed to learning the Bible so we had a precious time of worship with them. The school master asked if we would hear the children's Bible verses. The children were so eager to recite their verses, they jumped up like corn popping. I think I have never heard so many verses recited in so short a time.

So in the midst of all this joy I forgot the bad roads. I forgot how a cat stole our milk, and how the tongue of the trailer broke and thought only of the bright, happy faces of the children and the fellowship with people who love the Lord.

Mary Kyle

The South Sudan

MRS. A. Mac ROY, Editor, Nasir, Anglo-Egyptian Sudan

A TRIP UP THE SOBAT RIVER

We started one morning up a meandering river which rates only a faint whisper of a pen's stroke on the map, but to us it is very real. Its reality has many aspects to us for, first of all, it is the only water supply for thousands of people; it provides housing for a few thousand crocodiles, as well as for innumerable kinds of fish. Countless numbers of animals and cattle drink from its shores by daylight and in the depths of the night, while ducks and geese and pelicans with their many friends keep nightly vigil on its sandbars during the dry season or on its banks during the rains. Along this little river the Nuers come from their various homesteads inland to live for approximately five months of the year.

It is a great exodus when the Nuers take their five-month vacation. Their houses are emptied of their contents, most of the stuff being loaded onto the women's heads along with babies in their baskets, and then taken to the family's particular cattle camp. What is left is put into the barn. The little doorway is satisfactorily sealed either with mud or an irregular erection of crooked branches and one or two logs from the forest. The young men take the dogs and the cattle ahead of the women so that the cattle can find pasture. As the men wait for the women and children to come they begin to gather small branches

and logs and grass for the building of the houses. If there is no wood in the area, corn stalks and grass and mud are used instead. The cattle are staked in the center of the camp and the houses built in a circle around them. Most cattle camps create a large community, and a tremendous amount of work is put forth by these people as they build their temporary villages which are always razed at the end of the dry season.

It was to such a cattle camp that Marian Farquhar and I and two of our Nuer Christian men went in February. Our new motor boat and motor given us by Christian friends at home served us well all the way. We gave a few fish the thrill of their life as they found themselves mixed up with the motor's propellor, but it amounted to nothing more than that. We saw the "dainty" tracks of ppos leading up out of the water and we shot at crocodiles sunning themselves on the bank, but we didn't chance to see the lions drinking from the river's edge or the leopard casually lying on the branch of a tree that we had hopefully dreamed about. There were plenty of ducks to shoot at, so we had soup! There was fish to fry on the grass fire we had made ... and it was delicious. But there was more than that. There was dirt blowing all over the place in compliance with the demands of the North wind. We lived in that dirt. We ate some of it, too. At night it was in our cots.

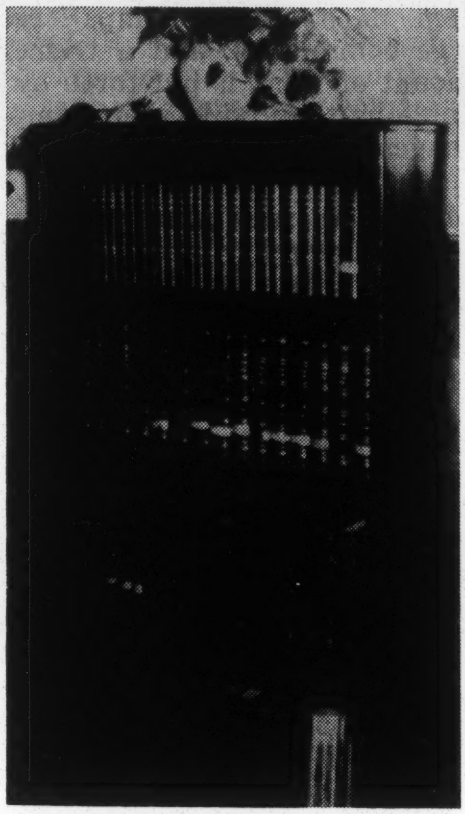
Nor were we ever able to be alone. We had stopped for four days at this cattle camp because we wanted to speak the Word of God to them. You have read how the multitude followed Jesus; this is what we experienced in miniature. But it was not because they wantd to hear about the Truth, but rather because we were white girls, we had medicine with us and the novelty of it all was too much like a circus not to miss. We would not have you think that these people were hungrily waiting for the Gospel, because they weren't. If the Gospel consisted in the chemistry of medicines, perhaps the Nuers would align themselves with it for they are concerned with any thing that will lengthen their span of life on this earth. How subtle of the devil to cause hearts to desire prolonged misery and despair instead of wanting eternal life. We met again with the confusion of thinking that accompanies this desperation of spirit from those who know nothing other than death. And in their desperation they were eager to trust the medicine as God than to enter in to that which is spiritual and life-giving to the soul. As we have said before, one cannot reason with a Nuer because his source of light has long ago been cut off by the powers of darkness, hence he is enveloped in this darkness. We, ourselves, are learning the vital need of prayer in speaking the Word to others to the end that it will be spoken in faith and in power so that the powers of the Enemy will be dissolved. There is no short-cut to evangelizing. Nor is there an easy way. Souls are born again through the work of the Cross.

This account would not be complete if it were not explained that two families were found in the cattle camp who knew and understood the meaning of the Gospel. In each case it was the son of the family who had taken the Word back to his home after he had heard it at school. But not only had these fellows heard the Word, but they had become obedient to it as well which makes the drastic difference. The Gospel had borne fruit in them and consequently was accomplishing its full work through the witness of yielded lives. One of those young men is at the teachers' training school at Obel and the other is working here at Nasir where it is evident that his life is experiencing salvation by word of his testimony.

If your heart wants to be burdened for these people for Christ's sake, may God grant to you a vision of what He can do in anybody's life when He makes it a new creature through the blood of Jesus, and then pray, believing, toward that end for these people. *Eleanor C. Vandevort*

Editorials

THE MAGAZINE HERITAGE



Because we have our American heritage of freedom many magazines flow regularly from the printing presses of America. Good, better and best ones are found among these magazines. Whatever evaluation is placed on our *Women's Missionary Magazine,* we may at least claim that it is the *best* adult missionary magazine in our denomination—because it is the *only* one devoted exclusively to missions.

With this issue the *Women's Missionary Magazine* enters its 66th year. Soon a few bound copies will be made of the issues for the past year. One of these bound volumes will be placed in the bookcase (pictured on this page) at 906 Publication Building. Authentic missionary information will thus be preserved as a continuing heritage emphasizing human rights for all people for which cause Jesus gave Himself.

We need to remember that there is the human right to do good—to be Christian, the human right to make decisions that lead to noble living among people and nations. I am reminded of a page in the June *Pennsylvania Issue for Sobriety and Christian Patriotism* in which data is given on five magazines that accept liquor advertising. The 1952 revenue from liquor ads in *Life* amounts to almost ten million dollars. The rate for a one-fourth page ad in *Life* is $4,910; for a bleed-page in four colors, $30,935. Think of the money spent to let people know about that which is harmful.

Yes, another Magazine came into my thoughts. The cost of just one of the one-fourth-page liquor ads in *Life* would more than buy a much-needed addressograph for the *Women's Missionary Magazine.* Wouldn't it be wonderful to have that much money to purchase an addressograph that would eliminate the tedious, time-consuming, out-dated procedure that a faithful mailing-list secretary has to follow each month to extend subscriptions, add new subscribers, make changes of addresses. Only extreme care prevents errors.

Would I want the *Missionary Magazine* to accept liquor advertising? Indeed, not! Not even for the sake of an addressograph. The price would be too high! We attempt to give that which is life-building, not life-destroying. But, how happy we would be if there were a way—a good way. Perchance some reader, or readers, who would never stoop to paying for liquor ads, would like to invest in this Magazine project. Think it over, please.

HAPPY BIRTHDAY TO THE WOMEN'S MISSIONARY MAGAZINE!

Congratulations were echoed and re-echoed at the Detroit Convention, as a record-breaking shower of subscriptions—new and re-newal—poured into the spacious containers, generously furnished by the Local Committee, and carried through the audience by an organized "bucket brigade".

Later tabulations disclosed a real triumph for the Magazine on the occasion of its sixty-fifth birthday.

Total Receipts	$1747.00
New Subscriptions	317
Renewal Subscriptions	889

Philadelphia Presbyterial took its stand in first place, followed by Lake, Oregon, Wisconsin, Nebraska and Puget Sound in order of rating.

Kiskiminetas, San Francisco, Detroit, and New York qualified for Honorable Mention.

During April, May and June, ninety-four clubs of New Subscriptions were received in the Treasurer's office, totaling the number of 550.

To all, who helped make this report so gratifying and worth while to the Magazine, we wish to express our deep-felt appreciation; and also to the many who day by day, and month by month work with us in our "Forward March."

The coveted goal of a Magazine in the home of every member of the WGMS still lies ahead. With renewed interest and cooperation, we shall press toward the high mark, continuing to extend and strengthen the ranks of our Magazine readers. *Mrs. Ralph H. Arnold,* Treasurer

NOTICE

In addition to the delegates appointed by the Convention President, members of the Place Committee are Mrs. E. D. McKune, Magazine Editor, Mrs. J. M. Heagen, President of the Women's Board of Directors, and Mrs. Grant B. Gibson, Convention Secretary.

It is the responsibility of this committee to receive invitations from Presbyterials for the next WGMS Convention. On page 768 of the July-August Magazine, you will find the record of the succession of officers and the place of the annual WGMS meetings.

If your Presbyterial has not entertained for a number of years and if it has facilities to extend an invitation, the Place Committee would welcome an invitation for the 1954 Convention.

Please send invitations to: *Mrs. Grant B. Gibson,* Convention Secretary.

NEW BOARD MEMBER ELECTED BY CONVENTION

Seldom has a WGMS Convention been called upon to select a Board member. Most of the directors are first elected by the Board, which has the power under the by-laws to fill vacancies occurring between Conventions. However, the Convention has made the choice on a few occasions, one of them being at the meeting in Detroit last June. A three-year term which expired in 1952 was made vacant by the resignation of Mrs. Walter H. Holt effective on May 1. Since the interval before the Convention was short, the Board did not fill the vacancy, preferring to give the Convention an opportunity to do so. The Nominating Committee of the Convention responded by proposing a delegate from Monongahela Presbyterial, Mrs. R. S. Copeland of Clinton, Pennsylvania, who was elected.

The Board is happy to welcome Mrs. Copeland as a new member. She is the wife of the Reverend R. S. Copeland, D.D., pastor of the Clinton and Robinson churches. An alumna of Muskingum College, Mrs. Copeland served with her husband in previous pastorates at East McKeesport, Pennsylvania, and Brookline Boulevard, Pittsburgh. One of their four children, Lois Eileen, a 1951 graduate of the Department of Christian Education of Pittsburgh-Xenia Theological Seminary, is a presbyterial missionary in Detroit Presbytery under the Board of American Missions.

As is the usual lot of a minister's wife, Mrs. Copeland has had experience in many forms of church work. At present, in her husband's dual charge, she is active in four Women's missionary societies, sponsors a girls' circle, and superintends a Junior society.

Mrs. Copeland has been assigned the position of Women's Secretary which Mrs. Walter C. Brethauer recently resigned to become Prayer Group Secretary. Mrs. Brethauer has served as Women's Secretary for the past three years, compiling the annual reports of all the societies in that department and publishing the statistics of the WGMS. The past year was an exceptionally busy one for her because the change in the church year and simultaneous organizational changes in the WGMS necessitated the revision of the constitution and the Standard of Efficiency for Women's societies, the constitution for presbyterials, and other literature. Mrs. Brethauer has also had a share in developing the new report forms which will be initiated this fall.

The office of Prayer Group Secretary has been vacant since the resignation of Mrs. Thomas F. Baker last January. Mrs. Brethauer has already begun her new duties by preparing a suggested program for the presbyterial Day of Prayer. She has served as Prayer Group Secretary in the Women's society of North church, Pgh., for a number of years.

In the annual reorganization of the Board following the Convention, Mrs. Charles W. Fulton was elected First Vice President and Mrs. G. Virgil Hutchison Second Vice President. There were no other changes.

Edith L. McBane, Recording Secretary of Board of Directors

MEMORIES AND MEDITATIONS

(*Continued from Page* 26)

It was with the sweetest of memories of this wonderful land, of the devoted missionaries, of the growing Christian church that we said: "Farewell India and Pakistan. We have you in our hearts. Farewell!"

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

**You may bring an offering, as Cain—and not be saved!*

ATTENTION! THANK OFFERING SECRETARIES

Plans should be well under way for the Annual Thank Offering Ingathering Service. Order early your Thank Offering envelopes, invitations, worship services, leaflets, etc.

Work closely with your society treasurer in filling out the new Thank Offering Information Blank; in fact, cooperate until all Thank Offering money and the names of all Senior and Junior Life Memberships, Life Directorships and Memorial Gifts are sent to the Presbyterial treasurer.

Remember that all Thank Offering certificates will be sent to society Thank Offering secretaries, Teen Age sponsors and Junior superintendents for distribution.

This pageant, "The Perfect Gift"* will provide an effective society Thank Offering program prior to the Thank Offering Ingathering Service.

THE PERFECT GIFT

CHARACTERS:
Herald, Seeker, Spirit of Thank Offering, Duty, Fame, Attainment, Love, Four Attendants

COSTUMES:
Herald—Plain white dress
Seeker—Modern dress
Spirit of Thank Offering—Soft long white gown girded at waist with a gold cord
Duty—Flowing robe of blue
Fame—Flowing robe of yellow
Attainment—Flowing robe of yellow
Love—Flowing robe of white
Attendants—Choir robes

ARRANGEMENTS:
This pageant can be easily given without any scenery except a large blue Thank Offering Box.
Organ numbers taken from "Songs for Christian Worship."

PAGEANT

ORGAN: "God So Loved the World." No. 310.

HERALD: The Thank Offering is the opportunity we have to render to God our thanks for the many blessings he has bestowed upon us. The writer of Chronicles says: "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings unto the Lord. And the congregation brought in sacrifices and thank offerings." This Spirit of Thank Offering has been with us since time immemorial. We read in Genesis that Noah built an altar to God in thanksgiving for deliverance from the Flood; Abel offered the firstlings of his flock as a Thank Offering to the Lord; the Children of Israel when they were delivered from the land of bondage, brought their best Thank Offering to God. These people not only offered their thanks to God, but gave as a Thank Offering their best.

SEEKER (*Coming from congregation from left*): Friend, I am sorely troubled. Oftimes I ponder over these thoughts: What is my best? How well have I expressed my gratitude to God? Has my thankfulness been t r u e thankfulness? How am I to know? I feel that my gift somehow has been imperfect. May I in some way be shown the Perfect Gift?

HERALD: The Perfect Gift! Hark, O Ye People! This Seeker asks a question which only God can answer for us. He gave mankind the Perfect Gift—His only begotten Son, that we through Him might have eternal life. (*Looking up in prayer*) Our Father, help us; we pray, to know our failings. Show us this day Thy will, Thy desires. (*Both bow heads until after prayer hymn*)

ORGAN: "The Lord's Prayer." No. 168.
Play while Spirit of Thank Offering enters preceded by her four Attendants. She comes down center aisle from the rear of the church. Herald moves to extreme right of platform and Seeker to extreme left. The Attendants move to the rear of platform, two on each side; the Spirit of Thank Offering ascends to the platform and stands in the center.

SPIRIT OF THANK OFFERING: I am the Spirit of Thank Offering. I have been summoned to help you find a Thank Offering that will be pleasing in God's sight—A Perfect Gift. Attendants, I send you

*Adapted and used at Detroit WGMS Convention by permission of the Evangelical United Brethren Church.

*Somebody, somewhere, took the time to formulate the "You may" quotations in the boxed headings, but inasmuch as they were plucked from the clipping file, no credit can be given to the originator. They were marked "Selected." (Editor)

forth on this quest. Each of you will bring back a gift worthy as a Thank Offering to God. Seek in earnest, seek in truth, seek in the high places, seek in the low places; keep in mind always, that it must be the best. Go, now, I shall await your return. (*Spirit of T.O. sits in center chair.*)

ORGAN: "Search Me O God." No. 164.
(*First Attendant comes down outside left aisle with Duty, with small T.O. box.*)

FIRST ATTENDANT: I had not gone very far, O Spirit, when I met this one. She was in a great hurry, but seeing her Thank Offering Box, I asked her to come with me to tell us of her gift. (*First Attendant steps back to original place in rear of platform.*)

SPIRIT OF THANK OFFERING: Speak, O Friend. What is your name? What gift have you to offer?

DUTY: I am Duty. I have very little time to stop, but your servant persuaded me to come with her. I carry here my Thank Offering Box. I have in it $3.65 which represents a penny for each day of the year. Some of my friends place a Thank Offering each time they have something, as they say, for which to be thankful. I feel it is not important how or when we place the money there; the important thing is seeing that it is there when Thank Offering time comes. I have always given my Thank Offering. If everyone felt it her duty to give a penny a day what a great amount we would have. Even though times are busy with many obligations to fill, I never forget my duty. And I feel that the Thank Offering is a duty. When my social obligations permit I take it myself, otherwise I send it. I feel that the heathen or whoever is benefited by these gifts must be cared for.

SPIRIT OF THANK OFFERING: My Friend, thou hast been sadly misinformed in regard to the Thank Offering. God does not demand that thou bring a Thank Offering but He gives thee the privilege of doing so.

"He gives only worthless gold
Who gives from the sense of Duty."

Pray for a deeper sense of understanding, my Friend. Thou art a long way from presenting a Perfect Gift.

ORGAN: No. 58.
(*Duty drops her head, turns and slowly goes out center aisle.*)
(*Second Attendant comes down outside right aisle with Fame who carries Loving Cup*)

SECOND ATTENDANT: I bring you Fame. What more praiseworthy gift could one desire? I found her among a large group of people each begging to have her for his own. I felt that if she meant so much to all these people, surely she, in herself, must be the Perfect Gift. So I present to you, O Spirit of Thank Offering, as my gift—Fame. (*Second Attendant steps back to rear of platform, original place.*)

FAME: O Spirit, I lay at your feet my recognition, praise, glory, honor and the applause of the world. With these you can command whatever you will. What great things you will be able to accomplish with me leading the way. I am sure that you will be delighted to receive me.

SPIRIT OF THANK OFFERING: Alas, Fame, thy offering is one that I do not need at all. With thee as guide one forgets others in pursual of his own selfish desires. Thou belongest to Selfishness, thou art a child after her own heart, but there is no place for thee in mine.

ORGAN: "From the Depths Do I Invoke Thee." No. 326.
(*Fame bows her head, turns and goes slowly out center aisle. Third Attendant comes down center aisle with Attainment, with papers and clippings.*)

THIRD ATTENDANT: I bring you Attainment. She has been busy most of her life working for the cause of the Church and her Missions. I am sure she will measure up to the Perfect Gift.
(*Third Attendant steps back to rear of platform, original place.*)

ATTAINMENT: During my lifetime, O Spirit, in presenting the work of the Church, I have spoken continually for the cause of Christ. I have been proud and boastful of our denominational work and have urged people to join our great forces. As my gift I present to you these papers and clippings as proof of my work. I am proud to offer you my gift of Attainment.

SPIRIT OF THANK OFFERING: Attainment, my Friend, is a very good thing and necessary to advance the work of the Kingdom, but it is something in which we must not glory. We read in His Word, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." The gift in itself is a worthy one, but it cannot be accepted in the spirit in which it was given. There is no place in God's plan for boasting, for vain glory. To Attainment must be added Humbleness to make it a worthy gift.

ORGAN: "God So Loved the World." No. 310.
(*Attainment bows head and goes out center aisle. Fourth Attendant comes down center aisle with Love, carrying garden flowers of delicate shades in small basket.*)

FOURTH ATTENDANT: Spirit of Thank Offering, I bring you one who is most unselfish. I feel she bears the greatest gift of all. Just as I was about to give up the search, I found her by the wayside gathering flowers to give to the sick. She attracted my attention by her kind and sympathetic face. May I present to you Love?

(Fourth Attendant steps back to rear of platform, original place.)

LOVE: God so loved the world that He sent to this earth His only begotten Son as the Saviour of the world. A greater love than this there cannot be. From the very beginning of our United Presbyterian Church, an unselfish love for others has been manifested. Mission work was begun in different places. By God's blessing it now extends to many parts of our own country among the Negroes, the American Indians, the Mountain people and reaches even to the uttermost parts of the earth to India, Pakistan, Egypt, North and South Sudan and Ethiopia. The task of carrying this story of God's great love for the world has been the responsibility of not only the missionaries but also the privilege of the Women, Teen-Agers and Juniors of the Women's General Missionary Society to share in this great Kingdom service. Their love gifts of service, sacrifice and money have been a constant blessing. Spirit of Thank Offering, you have been one of my very faithful messengers. May your worthy purposes, your generosity, and your spirit of true love lead to greater heights during each coming year.

SPIRIT OF THANK OFFERING: Love we must share if we carry God's message of true Love to the world. God's love in the hearts of His people changes their attitude of life. Neither Duty, Fame nor Attainment bring joy. Love you can change these to Unselfishness, Humility, and Joy by each giving of her time, talents and gifts in loving service to Him. When we place Love in our giving and living we are indeed patterning after the spirit of the Perfect Gift.

SEEKER (*Coming toward center of platform*): Spirit of Thank Offering and Love, I am greatly indebted to both of you for showing to me the Perfect Thank Offering Gift. Now, in humility, gladness, and joy in loving service, I wish to make my Thank Offering of true love to my Lord.

(Seeker while placing her Thank Offering in large Thank Offering Box, says,)

"Take my love, my Lord I pour
At thy feet its treasure store.
Take myself, and I will be ever, only,
all for Thee."

ORGAN: *Play "Take My Life, and Let It Be." No.* 173 *as all leave platform led by the four Attendants, two by two; followed singly by Love, Spirit of Thank Offering, Seeker, and last, the Herald.*

NEW THANK OFFERING MATERIALS AVAILABLE:

THANK OFFERING DEPARTMENT,
905 Publication Building
Pittsburgh 22, Pa.

Pageant, "The Perfect Gift"; "Worship Service, "God So Loved the World"; Invitation; T. O. Place Card; Supplies 1952-1953; and Revised Guides to the Goal.

SENIOR LIFE MEMBERS
1952 T. O.
$25.00 Each

1. Mrs. Gladys V. Starr, Valencia, Pa. By her sons, Paul and William.

2. In Memory of her mother, Mrs. Maggie Belle Allen Stitt; her sister, Anna Isabelle Stitt and her brother, James Loy Stitt. By Mrs. Margaret Stitt Gray, McCoysville, Pa.

3. Mrs. Ira Palmer, Ballston Spa, N. Y. by Members of the West Charlton Missionary Society.

4. Mrs. William A. Fox, Pittsburgh, Pa. By her brother-in-law, Mr. Charles L. Fox.

5. Mrs. R. R. Hamilton, Amoret, Mo. By Mr. R. R. Hamilton.

6. In Memory of his Mother, Mrs. Emma Gibson Hamilton. By Mr. R. R. Hamilton, Amoret, Mo.

7. In Memory of Mrs. Celina S. Davidson, mother of Mrs. R. R. Hamilton. By Mr. R. R. Hamilton.

8. In Memory of Mrs. Elizabeth Frazier Atkinson. By her son, Giffen Atkinson, W. Alexander, Pa.

9. Mrs. Grant Riggle, Butler, Pa. By her Friends in the Margaret J. Dugan Missionary Society of Meridian Church.

10. Mary Boyd Carter (Mrs. Graham L.) Pittsburgh, Pa. By her Mother, Mrs. Charles H. Boyd.

11. Mrs. L. F. Reeher, New Castle, Pa. By the Willing Workers' Class of the Second U. P. Church, in memory of her daughter Margaret.

12. Mrs. Nina May Swearingen, Hookstown, Pa. By her husband, Earnest Swearingen.

13. Mrs. C.A. Hollis, New Castle, Pa. By her sister, Mrs. Alberta Guy.

14. Mrs. Robert A. Tyson, Darlington, Pa. In Memory of Mrs. Margaret Tyson; By Miss Ina Littell and Miss Hazel White.

15. Miss Mildred Horn, Boyden, Iowa. By Members of the Edna Pollock Missionary Society.

16. Mrs. Lyman Hanna, Sparta, Ill. By her daughter and husband, Mrs. and Mr. Ed Wilcox, Sterling, Kansas.

17. Mrs. W. G. McCrory, Waterloo, Iowa. By Elizabeth Newcomb.

18. Mrs. Elizabeth M. Hamreus, Portland, Oregon. By a friend, Mrs. C. L. (Sally) Stroup.

19. Ella Wilson Roach, Homestead, Pa. By Orvey and Bill.

20. Mrs. Lena French, Buffalo, N. Y. By Friends in Women's Missionary and Aid Society, South Park U. P. Church.

21. Miss Elizabeth Toense, Derby, N. Y. By Friends in Women's Missionary and Aid Society, South Park U. P. Church.

Women's Department

MRS. WALTER C. BRETHAUER, Secretary,
511 Wabana St., Pittsburgh 14, Pa.

You may make long prayers, as the Pharisees—and not be saved!

A new society has been reported in Conemaugh Presbyterial. It is the Blairsville Missionary Circle. Mrs. Harry Albert of 1 West Market St., Blairsville, Pa., is president. There are sixteen members. We welcome this new group into the fellowship of the WGMS.

NEW REPORT FORMS

Three new report forms have been completed for making annual reports to presbyterial and WGMS organizational secretaries — Women's, Teen-Age and Junior.

One is the Annual Society Report which will be sent by the Presbyterial Women's (or Teen-Age or Junior) Secretary to the president of the women's society (or the sponsor of the Teen-Age society or the superintendent of the Junior society). After completion at a meeting of the society's officers, it is to be returned to the presbyterial Women's (or Teen-Age or Junior) secretary. It will contain information vital to the organizational secretary and also furnish essential information to the Presbyterial Literature, Thank Offering, Temperance and Reform, and Prayer Group secretaries. This report form is simple. It makes unnecessary five or six report forms heretofore. It eliminates duplication and overlapping of questions.

The second report form will be sent by the WGMS Women's (or Teen-Age or Junior secretary to the presbyterial Women's (or Teen-Age or Junior) secretary. When completed, it will have listed the names and addresses of the presidents of Women's societies (or the sponsors of Teen-Age societies or the superintendent of Junior societies), the total membership this year, efficiency rating, new societies, prayer groups and number of Magazine subscriptions.

The third report form will be sent by the WGMS Women's Secretary to the Presbyterial Recording Secretary. When completed, it will furnish the WGMS Women's secretary with the names and addresses of the presbyterial officers and the time and place of presbyterial meetings.

From information contained in the second and third reports, the WGMS Women's secretary will compile a *WGMS Directory* in place of the *WG MS Statistical Report.*

All reports concerning finances will be compiled from figures from the WGMS treasurer's office.

JUNE CHRISTMAS TREE

From Mrs. Eleanor Reilly comes an interesting account of the annual June Christmas Tree held at the Woodland U.P. Church of Philadelphia.

"Mrs. Alexander Wilson prepared the program and presented the devotional message. Miss Lucy Lightowler spoke of her work at Fowler Orphanage giving a deeper realization of its problems and its deep-rooted faith in Christ Jesus.

"The church was colorful with evergreen, Christmas decorations and red roses; all attractively arranged to bring us the spirit of Christmas in June. Each person wore a corsage of a paper green tree and a lovely red rose.

"The display of hand work and gifts portrayed the true purpose of the meeting—to bring Christmas joy to our mission fields and share with them a small portion of our many blessings. Our prayer is that God will bless the people there and that their Christmas will be blessed."

The Teens

You may have the lamp of profession, as the foolish virgins—and not be saved!

MRS. JOHN H. GERSTNER, JR., Secretary, R. R. 1, Ligonier, Pa.

PROGRAM SUGGESTIONS FOR OCTOBER

TOPIC: The Bible and Special Groups in the U.S.A.

DEVOTIONS:

Scripture: 2 Chronicles 34:1-8.

Devotional Thought: Have you never thought, "If I were King" what a different world this would be? Josiah did well with his opportunity. He was a wonderful boy king, and a splendid teen-age king. By the time he was twenty-six he had purged all the land of Israel from idols and had begun to "repair the house of the Lord his God." We are all kings to a certain extent in the corner where God has placed us. Are we good rulers? Are we fighters for justice and equality for all? What will you have accomplished by the time you are twenty-six?

Prayer Cycle: 2, 22—25 Days.

MISSION STUDY:

The idea some have of racial superiority, or one race saying to another "I'm better than you," can often be traced to the stories of creation found among various peoples. For example, the Nuer people of the Sudan believe God threw a gourd to earth. It broke, and out sprang the first man and woman, naturally Nuers.

One tribe of American Indians believe that we came from God's great oven. The overdone people are the black races. The half-baked, the whites. And the just right, the American Indians.

For those who believe such stories racial pride is possible, but should it be for any Christian? Discuss. We believe God created in the beginning one man and one woman, and from Adam and Eve all races, red and yellow, black and white have come. If we, like the hero of "Kingsblood Royal" were to become interested in our ancestry, and if we went far enough back we would all start at exactly the same place on the family tree.

And yet it happened in America during the last war when a teacher assigned for an English essay the rather odd topic, "How I Would Punish Adolph Hitler," the prize essay was won by a Negro teen-ager. The substance of her story was: The best punishment I could devise would be to paint his face black and make him live in the United States of America.

If you are living a Christian life that essay could not have been written in your high school.

It is wonderful that our Christian nation has done much to lift womanhood from the degraded place she holds in the heathen world. We must, as teen agers, help to carry out the other social principle found in the same Scripture verse, Galatians 3:28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

THE TEEN TATTLER

News Flash: Miss Edith Williams of Pakistan, one whom our special this year will help, arrived in this country in August. Be sure to watch this page next month for her American address. A letter from the Rev. Andrew Gordon, pioneer missionary in India, now eighty-six years old and living in California states: "I am deeply interested in this project. Miss Williams' father, Rev. W. T. Williams, was one of my dear boys, my spiritual son, and Edith addresses me, "Dear Grandpa." We have pledged most of our foreign special to help with her expenses. Don't forget to publicize specials. All money must be in by January 10. In order

to meet our obligations each teen-age member of a society should give $1.00 to the special fund. Be sure to label this money Teen Special or Teen Task.

* * *

This meeting gives us a good chance also to brush up on our home special. Read every month the page in the *Women's Missionary Magazine* on Indian Missions, and especially about Oljato, Utah. All Special money will be used for the Pakistani Scholarship Fund and the salary for an interpreter at Oljato, Utah. Let's try to go way over the top this first year we are on our own. If our pledged salary in Oljato is more than met we can apply it towards next year; and there is also no limit to the amount the Pakistani Scholarship Fund can use.

* * *

Marilyn Rathke writes about a recent meeting in Wichita, Kansas:

"The Lyda McClure Girls of the First U.P. Church in Wichita, Kansas, recently had an unusual meeting. We were served by Miss Frances Lincoln and her sister an Indian dinner. Miss Frances Lincoln is a missionary in India, home on furlough.

"The table was beautifully set on the floor—Indian style. Our main dish was plou with currie, a sort of gravy affair highly seasoned with currie powder. It was said to be mild compared to that served in India. I'm afraid we would have depleted her water supply had it been any hotter. For our vegetable we had lenteels or you might have heard it called grams. Dessert consisted of a pudding called kihr and delicious candy by the name of McTacih. The dinner on the whole was very good and a big treat for all of us. We had fun eating it, and I might add we didn't eat it with our fingers. We were allowed silverware. In India they use spoons.

"We had our usual business meeting afterwards with a few exceptions. We had all the end-of-the-year reports and election of new officers. We were happy to see new faces in our girls' circle. Everyone discovered who her secret sister had been for the past year and we drew new ones.

"The *Prayer Cycle* and devotions followed, then the meeting was turned over to Miss Frances Lincoln. She showed us beautifully done hand work which I might add was done by the men. The women are too busy raising crops and cooking to have time to sew. After an interesting talk the meeting was adjourned."

* * *

We welcome the following new societies: First Rock Island, Illinois; Bellefontaine, Ohio; First U.P. Church, Hamilton, Ohio; and Second U.P. Church, Verona, Pa.

* * *

Mrs. Alfred Parsons of Chicago Presbyterial had a teen-age display table at the Presbyterial meeting, showing posters, projects and programs used by teen societies.

THANK OFFERING THOUGHTS

(*Continued from Page* 9)

ships, a grant to the Seminary, and the building of schools, hospitals and churches. In fact, the WGMS Thank Offering is world wide in scope maintaining approximately one-third of the work carried on by the Women's General Missionary Society. Throughout all these years the Thank Offering could not have been possible without the fervent prayers and the constant faithfulness of those who have earnestly desired to express their gratitude to God. Fortified with this high spiritual motive of thankful giving, and with full realization of desperate needs ahead, and spurred on by that which has already been accomplished by way of thankful offerings during the past years, we should find stimulus in the future for an overflowing tide of Thanksgiving to our King.

You may be children of godly parents, as Hophni and Phineas—and not be saved!

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

1952
JUNIOR SPECIAL PROJECTS
Goal—$6500

(*This goal includes* $500 *which is the amount the Little Light Bearers are asked to contribute to the Children's Ward of Sialkot Hospital in the Punjab.*)

THE IBIS

Sailing, sailing, over the River Nile,
The Ibis, our Junior Special boat,
is helping every mile;
Sailing, sailing, over the River Nile,
The Ibis helps missionary folk serve
Jesus all the while.

THE DELTA CAR

Rolling, rolling, over the Delta land,
The Delta, our Junior Special car,
is helping every mile;
Rolling, rolling, over the Delta land,
The Delta helps missionary folk
serve Jesus all the while.

MISS MARY EWING, R. N.

Going, going, over the bounding
main,
Miss Ewing, our Junior Special
nurse, is going back again;
Going, going, over the bounding
main,
Miss Ewing will soon be going back
to Doleib Hill again.

CHILDREN'S WARD, SIALKOT

Singing, singing, over in far Punjab,
For many will hear of Jesus Christ
in Sialkot Children's Ward;
Singing, singing, over in far Punjab,
For they will be healed and also hear
of Jesus Christ the Lord.

BOOKS FOR SOUTH SUDAN

Sailing, sailing, over the ocean blue,
Yes, many a book is on its way with
stories good and true;
Sailing, sailing, over the ocean blue,
Yes, many in South Sudan will learn
Christ's way because of you.

SUPPLIES FOR ETHIOPIA

Teaching, teaching, far over land
and sea,
And many have eyes but cannot
read, for they are blind, you
see;
Teaching, teaching, a call comes to
you and me
For a special world globe to help to
teach the blind geography.

PLAYGROUND EQUIPMENT

Swinging, swinging, down in the
cotton land,
And many a child will happy be in
our Southern mission bands;
Swinging, swinging, down in the
cotton land,
For playground equipment soon will
reach our Southern mission
bands.

To gather gifts for the 1952 *JUNIOR SPECIAL Fund, White Suitcases and Travel Labels are available at the Literature Department,* 904 *Publication Building,* 209 *Ninth Street, Pittsburgh* 22, *Pa. Each Junior is asked to fill a suitcase to help the "Ibis" sail the Nile and to help with the other objects under the "JUNIOR SPECIAL" for* 1952. *Barrels of Information and Jingles are ready also. This material is free.*

Indian Missions

MRS. FREDERICK E. MILLIGAN, Secretary,
424 S. Pacific Ave., Pittsburgh 24, Pa.

You may hear preaching gladly, as Herod—and not be saved!

KNOW THE UNITED PRESBYTERIAN WORK AMONG THE AMERICAN INDIAN!

October is American Indian Month in the Sabbath School. Let's make it American Indian Month throughout the church! For such an enterprise, there are certain aids.

A Supplement, *They Shall Be Won,* now is available to bring to date your book *Along Indian Trails.* If you study these sources of information, you will be informed about all the work being done by the United Presbyterian Church among the the American Indian; for the only work in the denomination is by the WGMS. Send to the Literature Department for this information. The cost is 40¢ for both!

Teach the children about this needy field. The *Junior Indian Mission File* is now ready. The above booklets are included in the *File* to give the teacher necessary background information. There are also a page of pictures for each station, showing the mission, missionaries, and others of the mission personnel; sheets of short stories written by the missionaries; and all details for an Indian party if you wish to have one some weekday for the children. This *Junior Indian Mission File* is available in the Literature Department for 85¢.

Not included in the *File,* but strongly recommended, is the fine flannelgraph *Other Sheep.* In it are six lessons constructed with the idea of exemplifying the different races of people in the well-known chorus "Red and Yellow, Black and White." These stories are taken from real happenings, real conversions, real personages. Your Indian *File* would not be complete without the story *Laughing-Brook Meets Little Lady,* the first lesson of the Series. This flannelgraph will be sent with your *File* for $1.00 extra.

Two mission study books are available for children about our Indian friends. The first, *The Gray Eyes Family,* for primary children, is the story of the problems faced by children, and their parents, on the Navajo Reservation. The second is *Yakima Boy* for the junior age, a story centered around the Indians of the Northwest. Each of these books sells for $1.25, paper; $2.00, cloth.

Won't you help to make October a successful American Indian Month?

TAMA TALKS

(*Continued from June,* 1952)

In our spring evangelistic meetings of last year it was our joy to have another from our own race bring to us strong and inspiring messages from God's Word. Wendell Chino, an Apache from Mescardero, New Mexico, who had been a student in the Western Theological Seminary at Holland, Michigan, was gracious enough to stop long enough to give us a hand around the Word. To know that there are Indians who have dedicated their lives to the Lord's service gladdens our hearts. We wish and pray that many more from our race might receive, and receiving heed that call of the Spirit to go and preach the Gospel to every creature in all the world. We need to preach, teach, exhort, warn, work, comfort, heal, encourage, give hope, give light, lead to Christ, and give Christ who is the Way, the Truth, and the Life, to the dying world. The Commission is to preach to all, but our ministry, it seems, has been mainly to the young. Why? This is no indication that the old have been neglected. The situation is quite to the contrary. It has been our privilege to preach to the old knowing that the Spirit works also in these hearts when they re-

(*Continued on Inside Back Cover*)

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

You may live with God's people, as Gehazi—and not be saved!

LIFE IN THE FRENCHBURG DORMITORY

No matter how much learning one has, if he cannot live peaceably with his fellowmen he is a hindrance to good-will wherever he may be. A dormitory for teen-age boys and girls is an excellent place to learn how to live together. We think our dormitory at Frenchburg is about the most important place on the campus. We would like you to know something about our set-up. Here is first-hand information from some of us who live here. First a voice from

THE KITCHEN

Would you like to take a peep at our kitchen? Come along and I'll tell you about some of the things which go on here. The kitchen is the one room in the dormitory in which everyone is interested because of what it possesses in the early mornings and the late afternoons. Food? You have guessed it. It contains girls also.

About six o'clock each morning we come trotting in to begin the breakfast. We surely do look sleepy! And we feel sleepy too. We think five-thirty is early to rise but the half hour is not too long for dressing. Four girls prepare breakfast. Today you will find Juanita Hensley toasting the bread. She looks busy. Toast for sixty! Genette Blevins is scrambling eggs and Chloe Johnson preparing the cocoa. I am doing the cereal, juice and other little jobs which are important in preparing a fine breakfast.

You can see that Genette is not asleep or she could not do all that talking, or could she? We never tire of hearing the stories and jokes she tells us. The puzzle is how Genette always quiets down so beautifully when lights-out bell rings.

Breakfast soon finds its way to the table and the bell is rung by one of the girls. The family has come to breakfast and the kitchen is alone for a time. Not for long, however. Most of the dormitory girls help with dish washing. They help make a noise too! Mrs. Besco, our dietician, has no end of patience or she would not be able to bear all the noise. The dishes are soon finished and then the kitchen is used by those who prepare lunch for the twelve grades that eat there.

Time flies for it is now three-thirty and six girls come running to prepare a big dinner. I say "big" because I feel that every dinner is big at the dormitory. Mrs. Besco is a good cook!

At six the dinner is served and the kitchen rests. But soon we hear the noise and clatter of dishes being washed and put away. It really does not take long because each of the twenty-three girls has her own task. When we are finished you might think the kitchen deserted until morning. But about nine o'clock some girl will come running for a pitcher of ice-water. And then a boy for the same purpose. The kitchen knows nothing about an eight-hour day.

We girls are happy that we may work here because we realize we are training for the future. We are happy too that we can earn part of our expenses by working. We are also learning what it means to work together. We enjoy our friendships and can share our happiness, our sadness or anything which enters our lives. The "kitchen girls" are envied.

To summarize, we think the kitchen is a wonderful place—a place we shall never forget. *Ruby Landrum*

THE SECOND FLOOR

We have fun on the second floor of our dormitory. We visit with each other at night before the second bell rings—the bell which tells us we are to be in our own rooms. We talk over

Girls' room in Frenchburg School Dormitory

the interesting happenings of our day.

There are twenty-three girls and Mrs. Eiler, the matron, living on this floor. We go to Mrs. Eiler with our problems and she always tries to help.

The girls have the responsibility of keeping their rooms and their clothes clean and neat. This should help us not to depend so much on our mothers when we go home.

We learn about God and grow spiritually also. We have devotions at meal time. We have also a girls' prayer meeting each Thursday evening at eight-fifteen. The meetings are held in different rooms with a different girl as leader each time.

I think we are learning many things here in the dormitory which will help us in later life. We are learning to be thoughtful of others.

Belle Kash

THE THIRD FLOOR

Pillows are flying this way and that; radios are on full blast; boys are wrestling and boxing. Suddenly out of nowhere come the startling words: "Here comes Mr. Parrot!" No sooner are the words spoken than lights are out; pillows cease to bounce upon unsuspecting prey; radios are turned off and boys scramble to their beds. The hall door opens and in pops our unexpected Mr. Parrot. All is quiet—too quiet!

Naturally with the preceding scramble every one could not be already asleep. Investigation begins. Lights are flipped on by our new arrival and those not fortunate enough to make it back to their rooms in time are called or pulled out of hiding places, from under beds, in the bath tub, in the closet or from anywhere a boy could most conveniently reach. After the "bawling out" everyone settles down for a quiet sleep.

The rising bell rings at six-thirty. Some early bird crawls out of bed and gets ready. But in the process, this early bird seems always to drop shoes, slam doors, turn on the water as noisily as possible. There aren't many early birds!

The fifteen-minute bell rings and still everyone else is in bed. Finally with a lot of effort some one manages to fall out and wake the rest.

We have different kinds of boys in the dormitory. There are those who comb their hair the whole fifteen minutes before breakfast. There are some who have their hair cut so short they do not need to comb it.

After breakfast the morning work begins. The rooms are cleaned and we are off to school to get a better understanding of life, how to best live our lives and to profit thereby. Mr. Parrot helps us. He is an understanding man. If we have a problem

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary Imperial, Pa.

You may make a good resolution, as Felix—and not be saved!

September again and a new school year starting! The summer has been a busy one even though the schools have not been open. An administrator's job is not for short days nor for short years.

At Prairie there was little activity after vacation Bible school for all the buildings have been recently repaired and painted. At Camden repairs were made to the water system, to one furnace, and to the plaster in the high school building.

Last year at Miller's Ferry, the girls' dormitory was painted and repaired inside and out. It is now a very attractive "home away from home" for our girls. Mrs. N. D. Williams has a small apartment in this building too. This summer we have remodeled two small buildings which served as barracks for N.Y.A. men when they were working on the campus some years ago. These will make quite satisfactory quarters for our boys since their dormitory burned last fall.

At commencement time a nice service of dedication was held for a new drinking fountain in the high school building at Miller's Ferry. This fountain was given as a memorial to the late Mr. N. D. Williams by Mrs. Harry E. Marshall of Steubenville, Ohio. As they drink from this cooling fountain may our young people be reminded of the Water of Life which is freely offered to all who will accept it.

Camden Academy has had a hot lunch program for several years. Because of some very serious cases of malnutrition among our school children we have felt that we must initiate such a project at Miller's Ferry this fall. The initial outlay has been about $500. The children who most need this nourishing lunch are those who can least afford to pay for it and so we continue to subsidize it for them. The poverty among some of the Alabama negroes is almost unbelievable. Weak and undernourished themselves, the parents are unable to earn enough to properly provide for their children. This hot school lunch will be for many the best meal of the day. A hungry child is a pathetic sight when there is no provision for satisfying his hunger. Perhaps some Sabbath School class may want to furnish the means to care for some of the needy by paying for lunch for one or more children for the school year.

Our work in Alabama is far from finished. As the state and county assume more responsibility for salary expense, let us concentrate on Bible teaching and health work. A strong well-nourished child progresses more rapidly both in mental and spiritual attainment. Please pray for those laboring in our Negro missions and for those they are trying to teach. Then, too, it is not too early to plan for Christmas gifts for the children in our schools and Sabbath Schools. Usable clothing is always needed. In fact our teachers tell us that many are able to attend school only because you have sent them clothes.

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of any kind he is willing to discuss it with us.

The school at Frenchburg helps us to appreciate things we might otherwise not appreciate. Before I came to Frenchburg I did not care about any kind of music. But after being here a year and a half I have learned to appreciate music and to take part in different musical activities. Frenchburg helps us to be "on our own." When I was at home my mother washed my clothes and cleaned my room. Here we clean our own rooms and do our own washing.

The best thing about the school is that it is based upon Christian principles. *Junior Bowers*

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

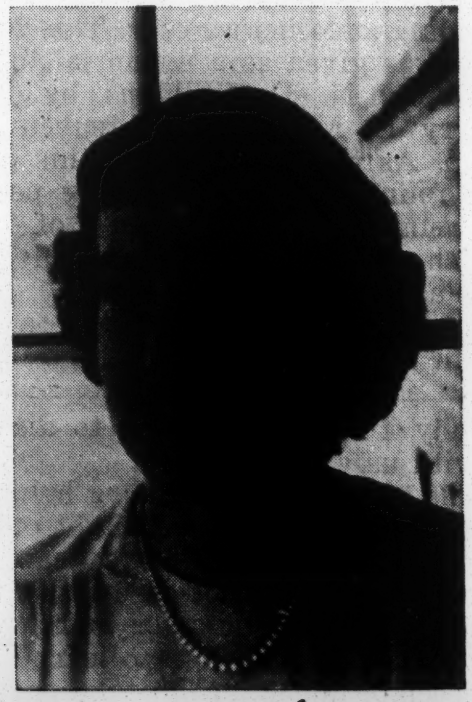
You may be a gospel worker as Demas—and not be saved!

The Women's Board is happy to present the following short-termers to serve in institutions overseas:

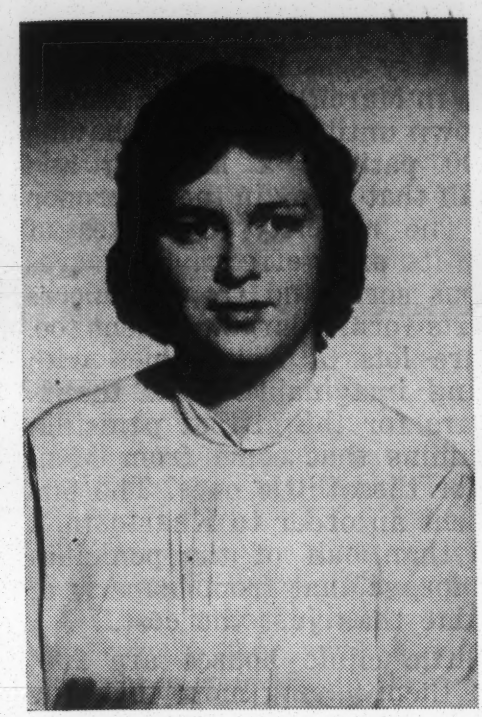
MISS EMOGENE A. GOLDING, R.N. of Fresno, California, was appointed to short-term service in Tanta Hospital, Egypt. Miss Golding graduated from Western Reserve University School of Nursing in Cleveland and also from Central Bible Institute, Springfield, Mo. She has had experience in medical, surgical and obstetrical nursing.

MISS ELISABETH PRYOR of Savannah, Georgia, has her B.A. and M.A. from the University in Athens, Ga. and also studied at Scarritt and Peabody in Nashville, Tenn. She leaves a teaching position in Lindsey Wilson College, Columbia, Ky. to accept appointment as short-term teacher of English in Girls' College, Cairo, Egypt.

MISS CATHERINE M. JAMIESON of Oakland, Calif., was a 1952 graduate of Muskingum with a major in Home Economics. She spent the summer of 1950 in Caravan Service. Miss Jamieson, daughter of former Egypt missionaries, will be a short-termer in Girls' College, Cairo.



MISS BESSIE B. JAMES of Bellingham, Wash., received her B.A. degree in Education from Western Washington College and studied at Multnomah School of the Bible. Miss James was appointed as short-termer to Girls' Boarding School of Tanta, Egypt.



The Women's Board is happy to announce the appointment of two new members to Sialkot Mission: Miss Dorothy M. Neff to Avalon Girls' School, Pathankot, India, and Miss M. Marie Allison to Pakistan. These are "career" missionary teachers and we trust they may be blessed in their service and be a blessing. Both Pakistan and India are greatly in need of new recruits to fill up the thinning ranks and to enter open doors for service while there is opportunity.

MISS DOROTHY MAE NEFF of Havertown, Pa., is a member of our Manoa Church. After receiving her B.S. degree in Kindergarten and Primary Education from University of Pennsylvania she took other courses at Temple University. She was active in Inter-Varsity Christian Fellowship and besides her teaching experience has many skills which may be used in service. Miss Neff is to assist Dr. Vida J. Graham in the Avalon Girls' School.

MISS MINNIE MARIE ALLISON, a member of the Oak Grove U.P. Church, received her B.S. degree at Slippery Rock State Teachers' College and her M.R.E. degree in Christian Education at Pittsburgh-Xenia Seminary. Her field work was in the West View U.P. Church. Miss Allison has had teaching experience in country schools and last year in our Frenchburg, Ky., School. She plays the piano and accordion and has many other skills.

HILLTOP AND VALLEY?

Oh, I must go up to my hilltop again,
I've stayed in the valley too long,
I must hear again the whispers of peace,
The echoes of angels' song.

Yes, I know there is work in the valley to do,
One must live by the highway of life;
One must build his house near the pressing throng,
In a world that is weary with strife.

But I must go up to my hilltop again,
One can stay in the valley too long,
It's so easy to lose the whispers of peace,
And grow deaf to the angels' song.

So I must go up to my hilltop again,
For a grasp of the Spirit-hand,
If I am to live by the highway of life,
And make it God's heavenly land.

—Ralph Spaulding Cushman

From: **Meditations and Verse on Living in Two Worlds, by Ralph S. Cushman; published by Abingdon-Cokesbury Press, 1952. Used by permission.**

DO YOU KNOW?

These interesting facts are from the annual report of the John Milton Society, a world-wide Christian service to the blind.

The John Milton Magazine in braille is twenty years old and reaches the blind in 66 countries of the world.

Miss Helen Keller has served the Society as President for 20 years.

4,000,000 pages of Christian literature in braille were published and distributed in 1951.

Two-thirds of the blind are over sixty years of age and most of them cannot read braille; they are reached with the talking book.

Only 25% of the readers get to Church regularly. There are 12,000,000 overseas.

Braille literature in eight foreign languages was made available in 1951.

The World Day of Prayer Service was published in braille in 1952 and nearly 5,000 copies supplied.

Five scholarships for teachers of the blind were provided in 1951. Miss Hazel J. McGeary, Sayo, Ethiopia received a scholarship which made possible her study at Perkins Institute for the Blind at Boston and then she went on an observation tour of work for the blind in seven different states.

MISS HELEN KELLER'S VISIT

American College for Girls
Cairo, Egypt—April 23, 1952

I want to take time to tell you about something that happened here at our church college today. It has touched us all very deeply, teacher and student alike, and it will be a source of inspiration to us throughout the rest of our lives. Helen Keller was here today.

She spoke to our girls, nearly a thousand of them, and I wish you could have seen the impact her Christian witness had on them and us. She spoke to us for well over an hour and her beautiful spirit is still permeating the atmosphere at the college. She answered questions for the girls for over half an hour. She told us how she learned to speak, what she studied in college, how she came to understand abstract ideas, and what seemed to impress our girls the most was how she could be so happy and contented as she told about these things which she had never seen nor heard.

And then something wonderful happened to me personally. Her companion, Polly Thompson, said that she liked to listen to music and that it was possible for her to feel the rhythm and the mood of the music by putting her hand on the piano, so Dr. Martin asked me to play for her. She requested the first movement of Beethoven's Moonlight Sonata, a Chopin Waltz and the hymn, "Lead Kindly Light". If you could have seen her face while I was playing you would have known that she came as close to hearing as it is possible for her to come. She asked to see me afterward, and as she ran her fingers over my face and head and kissed me and thanked me, I felt as though I had been as close to seeing God in man on earth as I have ever been. She is a radiant Christian and her radiance touched every heart in that audience. She reached our girls here in a way that we, who are trying every day to do, cannot. I wish you could have been here to hear her.

Mary Lu Perkins

NASIR CLINIC NEWS

As the dry season has progressed (written in March), the clinic crowds have grown until now we are having over 300 patients a morning and about half that many in the afternoon clinics. The majority are cases of yaws or its after-effects. Sore eyes of various sorts and tropical ulcers of *all sorts* form a large per cent too. There are lots of sick babies with everything imaginable. How thankful we are for the gift of penicillin and vitamins that come from Monmouth for these little ones. The last time I sent an order to Khartoum, I got less than half of the penicillin I asked for, so that from home is of more value than just the cost.

Our little clinic houses are full, many of them having more than one patient. When you consider the size of these houses and the fact that all the patient's family comes with him when he is ill, you can understand that two patients to a house is quite a crowd. This is the time of year our patients come from long distances and we have the opportunity of contacting and presenting the gospel to many whom it would be very difficult to reach otherwise. But when we have so many and are so busy caring for their physical needs, we feel that we have far too little time to really teach or even talk to them personally.

There are eleven or twelve Nuer helpers working with me full time, and we still do not get the work all done. I wish to tell you again of the joy I have in these clinic helpers. Several among them are growing spiritually, and all of us have been blessed in a closer walk with Him and with one another in these last months. While I was away for two weeks at Association, they carried on alone and very well. One difficult obstetrical case came in, and when they got to the end of what they knew to do, they took it to the Lord in prayer and He wonderfully worked it out for them. It was a real object lesson in faith to them all.

While at Association this year, the

proposition was made that Nasir be made the medical center for our South Sudan mission with something that can really be called a hospital and facilities for training men (and we hope some day women) as nurses and medical assistants for all our stations. I ask you to keep this before the Lord in prayer.

In October we had some twenty people present themselves for baptism. Some were school boys, but a number were village communicants. We have had occasional villagers baptized before, but the difference this time was that these folks came in as two groups, both of which had been taught in the villages under Miss Huffman's supervision, and that in one group there was a mother and her three sons and in the other group there was a man and his wife.

There are several significant factors about these facts. For one thing, as these people come out of the darkness of heathendom, although I feel for the most part their faith is very real, it is also true that their light is still dim. They do not even have what little background the school boys have to help them over the hurdles of old superstitions and fears. They have all the taunts and talk of their fellow villagers who happily point out all the things that the old injured gods are doing to them for their turning away. It is of advantage to have the help of families who are sympathetic. Also it has enabled us to have two miniature village congregations, or should I call them embryonic congregations? Marian Farquhar and Eleanor Vandevort, each with the help of a native Christian, are responsible for the nurturing of these two groups. More than just Christians attend the services and there are more communicants in both of these congregations. We ask for your special prayers for these younger brothers and sisters of ours. Satan does all in his power to turn them back and to make their witness and testimony weak or nil. But how wonderful to know that we have victory in Him. *Mary K. Smith,* M.D.

MEMORIAL HOSPITAL SIALKOT

About a month ago I was in Sargodha Hospital with Dr. Reba Hunsberger. She had collected quite a few operations and needed some help. She wrote to us and so Miss Turner, one staff nurse and I went to help in the operations. We were there only two days, but we did 58 tonsillectomy operations. We took most of our instruments from Sialkot Hospital, for she had hardly any instruments to work with and no help of any kind, no trained nurse, American or Indian.

Dr. Mabel Rose Massey

When I returned to Sialkot, Dr. Vroon left for his vacation. I was alone in the hospital for three weeks with 118 in-patients. I have been terribly busy, emergencies arriving every day, cases of small-pox, typhoid, pneumonia, dysentery, malaria, fractures, deliveries, etc. (In Pakistan a doctor simply cannot keep to one line.) Besides these cases, I have outclinic in the city four times a week. It was a heavy load for me in this great heat when the temperature is from 112 to 116 degrees all the time, but I am glad to say that all my operative cases have done well.

Now I am due my summer vacation. Pray that God may use my witness to bring souls into the Kingdom. *Mabel Rose Massey,* M.D.

MISS WILLIAMS IS COMING

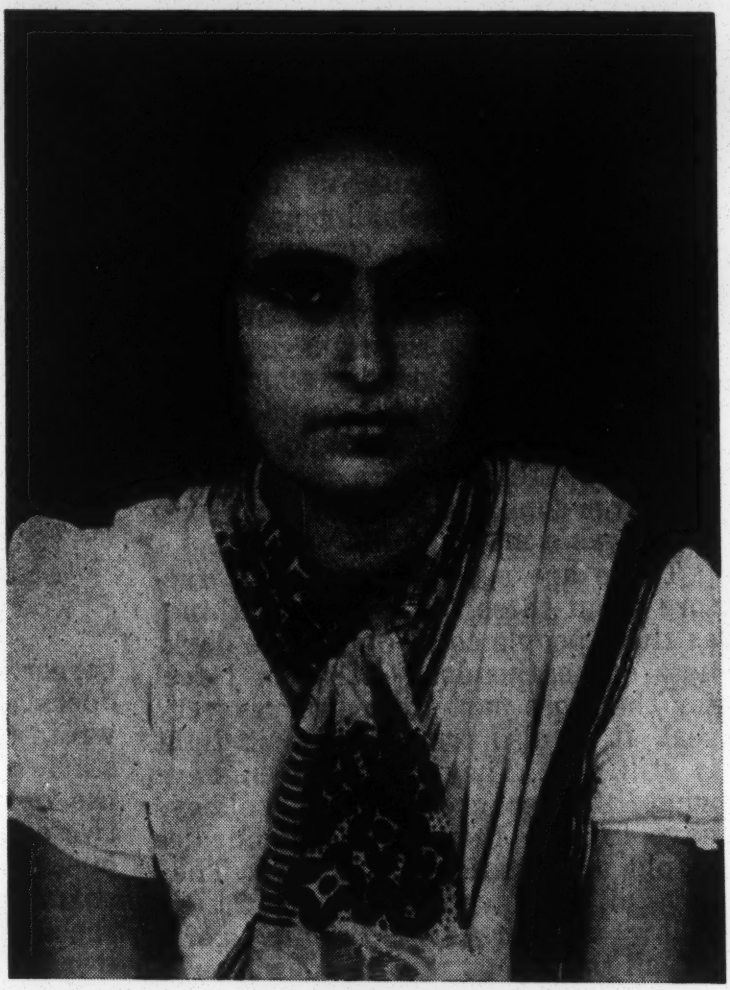
Miss Edith Williams of the Normal Department of Hajipur School, Sialkot, West Pakistan, expects to spend the next school year in the United States. She is the daughter of the late Rev. W. T. Williams of Gurdaspur Presbytery, India, who was a commissioner to our General Assembly a few years ago and whose passing has been a great loss to our Mission in India.

Miss Williams' year of study has been made possible by contributions from the Synod of the Punjab, personal friends, the Women's Board and the Board of Christian Education, and by special scholarship gifts in which the Teen-Age groups of the WGMS have a part this year. It was felt that a year of study at Scarritt College for Christian Workers (Nashville 4, Tennessee) would be helpful to her.

A young woman teacher from a Methodist School will be traveling from Lahore with her and will also be enrolled in Scarritt College. "This also seems to be of the Lord's planning." The present plans are for leaving Karachi about August 20 on the *Caledonia*, stopping in England for ten days, and sailing on the *Queen Mary* on September 18. Upon arrival they will go directly to Scarritt College.

In a recent letter Miss Ruth Ardrey stated: Edith has her sitar and flute ready to take with her and I know her music will be a joy to many. She has used her gifts in music greatly for schools and churches here."

Miss Williams wrote: "I have prayed that this year in America would be a great blessing for me in every way to get ready with full zeal to serve Him more when I come back to this needy land. It will be a real joy to see you all and to thank you verbally for your generous help. I



Miss Edith Williams

am grateful to the Lord that He has opened the way for me to be in the U.S.A. for my study and to be with you all for part time. Although I'll be away from all the U.P. friends (while studying at Scarritt College, she meant), believe me my heart will be with you all. Be assured that I will be longing to see the Church friends during my vacation time and after College finishes in June." It is the present plan to have Miss Williams attend the 1953 WGMS Convention in Des Moines, Iowa, and also the Youth Conferences next summer, before she goes back to her work in Pakistan.

Let us remember her in our individual and group prayers.

AT WAR WITH SIN

At the Annual Meeting of the American United Presbyterian Mission in Sialkot, Pakistan, October 16-26, 1952 the Bible study will be based on the book of Jeremiah. "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jeremiah 4:19b. Praise, Bible study, intercession and meditation will be based on such passages as Jer. 17:9; 33:3; 23:28-29; 17:14; 33:16 and 31:3b. Let us join in prayer for these meetings that they may be devotional and inspirational and prepare the Mission for the serious business for the King for which they plan.

OMDURMAN

The literature trip had many encouraging points. While it was evident from the look of the books in some places that they got very little use, in others they were well used. In each of the four places—Wad Medani, Gedaref, Port Sudan and Atbara, we had a service where slides were shown and where either book reports were given by members, or flannelgraph was demonstrated. I made flannelgraph material the special addition to the library this visit as the workers in these out-stations have little opportunity to get hold of any such teaching helps. In the places where it was absolutely new to the majority, with the help of some of the members, I demonstrated its use and then left pictures to be used until the next visit of the library in the fall. It is hoped that then I can exchange them for others. Many seemed enthusiastic so I hope it will prove a means of help.

All of the places enjoyed seeing the pictures I had taken of them on the first trip around. They were thrilled to see themselves appear on the screen and some of their friends in other towns. One remark made to me after one of showings especially pleased me. A young woman said, "Seeing these draws us together. We don't seem so far apart." If I am able to do that as one result of the library work it will be gratifying.

At the same place where that happened the Pastor said to me after a tea-party held in my honor that this was the first time since his coming there that the group had all come together for such an occasion. I was sorry that such was the case, but happy that my being there did afford a chance to come together socially.

In Port Sudan I was pleased to see the way in which the young man left in charge of the books had caught the spirit of the traveling library and was carrying his books in a suit case every two weeks or so to all the subscribers. The fact that he had 40 subscribers to the library (where there are only 10 communicants in the church) showed that he was really on his job. I had anticipated that books would need mending along the way and had taken material with me to do it but found that Riad Effendi had already mended the well-worn books!

E. Verna Pillow

ITEMS OF INTEREST

Miss M. Lois Boyd of Pasrur, Pakistan, has been a patient in Sialkot Hospital since February, but she seems to be improving, though slowly. She is able to sit up and to walk around the room a little, but the doctor will not permit her to travel either to have a cardiogram at Lahore, or to go to the hills away from the excessive heat. This report was given in June and we pray that Miss Boyd may be making satisfactory progress. The Punjabi teachers at Pasrur G.B.S. are doing fine work without the able help of Miss Boyd; Miss Mary Kyle is present and can be consulted by them, and she keeps the accounts. Miss Boyd is greatly missed and many are praying for her complete recovery.

Miss Theresa Brownlee of Sialkot City, Pakistan, left for a much-needed vacation in the hills about June 1. On June 13 she fell and broke her left leg between the ankle and the knee. Dr. Blocksma took her to Holy Fam-

ily Hospital in Rawalpindi for an X-ray. The cast extends above her knee to keep her leg absolutely rigid. She was taken back to Sandes Home where she must stay in bed and wait patiently for the Lord to heal the bone; she is getting along as well as can be expected.

Miss E. Verna Pillow of Omdurman, North Sudan, writes an interesting account of the journey from Khartoum to Nairobi, Kenya. Margaret Anderson, Martha Sisley and Wilma Duff of Egypt, Beverly Day and she from the North Sudan made up the party. Miss Mary Jane McKnight joined Miss Pillow later to spend some care-free, happy, cool days at the Brackenhurst Hotel about 18 miles from Nairobi. It was a welcome change to experience after a temperature of 117 degrees.

In her letter from Hamlin Sanatorium, Hammana, Lebanon Miss Helana Mikhail tells that complete rest in bed is the main treatment for the healing of the tear in her lung. The hole has become so small that the doctor could not see it with his instrument. "This, of course, is very encouraging, but only God knows how long this tiny hole will take to close. I should like to thank you very much for remembering me in your prayers; I am sure this will be a great help toward my recovery." Miss Helana is greatly missed in the Literature work in Cairo, Egypt. She was serving for a time under the United Nations until this trouble made it necessary for her to spend many months in the sanatorium, where she is receiving the best of care.

Miss Gomer Mansour of the Welfare Clinic, Cairo, Egypt, of whom we wrote in the June Magazine, is happily located in Taylor Hall, Columbia Hospital, Pittsburgh 21, Pa. Plans have been made for her service there and for the privilege of attending classes for nurses and the lectures in the fall. Miss Mansour will attend the New Wilmington Missionary Conference and, as she is able, will be available to speak to missionary groups about her work in the clinic.

Miss Eileen Halewood, R.N., of Maji, Ethiopia will be at Columbia Hospital this fall. Miss Halewood expects to study transfusion and blood typing, which she needs in her pioneer service. For the present Miss Halewood may be addressed at the Women's Board Offices, 209 Ninth St., Pittsburgh 22, Pa.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951.....Tanta
Miss Mildred M. Cooke, R.N., 1951.....Assiut
Miss Lois R. Ellifritz, 1950.....Cairo
Miss R. Verlie Evans, R.N., 1951.....Assiut
Miss Margaret Gettemy, 1949.....Tanta
Miss E. Marion Greenleese, 1951.....Assiut
Miss Dorothy E. Hagman, 1951.....Cairo
Miss Louisa G. Hines, R.N., 1949.....Tanta
Miss Elizabeth Hopkins, 1949.....Cairo
Miss Rosella M. Hutchison, M.N., 1951.....Tanta
Miss Nell J. Kling, 1951.....Assiut
Miss Lida E. Knight, 1951.....Assiut
Miss Joan Murdock, R.N., 1949.....Assiut
Miss Sara Jane Nesser, 1951.....Tanta
Miss Ruth L. Nolin, 1951.....Tanta
Miss Martha E. Sisley, 1951.....Assiut
Miss M. Patricia Trimble, 1951.....Assiut

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Beverly J. Day, 1950.....Atbara
Mrs. Marian Davidson Deemer, 1950.....
.....Khartoum North

UNDER APPOINTMENT

Miss Anna H. Ens, 1952.....
.....116 N. Jefferson St., Hillsboro, Kansas

Miss Emogene A. Golding, R.N., 1952.....
.....1612 West Shields Ave., Fresno 5, Calif.

Miss Bessie B. James, 1952.....
.....3033 Elizabeth St., Bellingham, Wash.

Miss Catherine M. Jamieson, 1952.....
.....5424 Bryant Ave., Oakland 18, Calif.

Miss Harriet M. Kyle, 1952.....
.....2455 Summit St., Columbus 2, Ohio

Miss Marilyn R. Law, R.N., 1952.....
.....R. D. 3, New Concord, Ohio

Miss Rosemarie Otte, 1952..Box 222, Lansing, Ohio

Miss M. Elisabeth Pryor, 1952.....
.....214 W. Park Ave., Savannah, Georgia

Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

You may be almost persuaded, as Agrippa—and not be saved!

Vacation time is over—only four months remain in this church year. What should Lit. Secretaries be doing?

1. Check your list of readers to be sure all women reading for credit have the opportunity to read one book in each of the four groups. Do you need an extra book in any classification? The Lit. Dept. can supply them.

2. Check the list of subscriptions to the *Women's Missionary Magazine* to be sure none are allowed to lapse. Urge new subscriptions.

3. Consider starting a library of materials about our United Presbyterian mission fields and inter-denominational study themes. A folder for each field could hold material from the *United Presbyterian* and *Christian Union Herald* as well as from the *Missionary Magazine*. Add to your library leaflets and booklets mentioned from time to time on this page, mission study books, pictures and magazine articles. Make the library available to the program chairman and leaders.

4. Plan ahead! The foreign study for 1953 will be the part of Africa south of the Sahara which includes Sudan and Ethiopia. Begin now to collect articles and pictures.

HAVE YOU READ?

Looking South by Constance M. Hallock. Is South America completely Catholic? Is there a place for missions? What do we know about the young Evangelical Church of South America? In these days when the religious press, and in some instances the secular press, are reporting the persecution of Protestant Christians in South America we need to know more about our neighbors and their religious situation. This book gives us a picture of a young and vigorous church. Paper $1.25.

Christian World Facts for 1952. Here one finds stories and short articles from the churches of the world. All need an occasional glimpse of what others are doing to broaden our vision and help us realize the world-wide nature of the Church of Christ. Articles are grouped by countries. You will find them valuable as illustrations. 25¢.

How—Home Missions Works for *Human Rights*. 50¢. Digest-type magazine with its short, interesting stories and articles has appeared just in time to be used in your study of Human Rights along with

Human Crisis in the Kingdom of Coal and *Accent on Liberty* (a book of short stories by Mabel M. Sheibley —paper $1.25—cloth $1.80). This little book reveals weak spots in our pledge of "liberty and justice for all."

Chariot in the Sky by Arna Bontemps. This novel based on the story of the Jubilee Singers is a good one for the whole family to read. Follow the fortunes of the young man, released from slavery, trying to secure an education and make something of himself. $2.50.

NEW MATERIALS

A leaflet setting forth the purpose, organization and spheres of service of the WGMS will help new members of our churches become acquainted with our program.—Free.

A binder to hold the leaflets of the Officers' Packet. 10¢.

HELPS FOR OCTOBER PROGRAM

The Story of the American Negro —Ina C. Brown, $1.50 (paper)

Twelve Negro Americans — Mary Jenness—20¢

What the Bible Says—free

What Does the Bible Say?—free

Total Abstainers of the Bible—(responsive reading)—free

Thank Offering Guide for 1952-1953

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

You may hope for eternal life, as the rich young ruler—and not be saved!

This page is being written (June 24th) in the beautiful state of Oregon. It was our privilege to attend General Assembly at Albany, Oregon, May 28 to June 4, and, since the close of Assembly, to travel to the southern tip of California and back visiting our churches in San Francisco and Los Angeles Presbyteries.

Now, having returned to Oregon, we have seen our Indian work at Warm Springs and Simnasho.

At present we are in attendance at Menucha Conference, located on the Columbia River in a scenic section of Cascades foothills in Oregon.

Plans for next month include conferences at Seaback and Puget Sound in Washington and Asilomar, California, in conjunction with the Synods of Columbia and California, also visiting the churches of Oregon, Spokane and Puget Sound Presbyteries.

In all of our travelings, the one outstanding fact is that, be it north, south, east or west, we are all working together as one great church in one great common task. We are bound together by one great bond. Just as this mighty Columbia River is made up of the contributions of hundreds of small brooks and streams flowing into it, so are all of us, far upstream though we may be, making a contribution to the great work of our denomination. The faithful women of our farflung WGMS are carrying on, in small and large groups. In speaking to many gatherings we find manifestations of warm response and a loyal, cooperative spirit.

A special display of Christian fellowship and hospitality was evidenced at General Assembly when the women of Portland came to Albany to give a Tea for all women guests at the Assembly. To each guest was presented a rose with a card inscribed "For You a Rose in Portland Grows." A delightful occasion, evidence of the gracious hospitality of the West.

T. AND R. SECRETARIES:

On June 22 in Portland, Ore., we discovered a splendid piece of activity by the Temperance and Reform Secretaries in all of our churches. In conjunction with all churches they had been working vigorously in the fight against gambling in the state. This involved the circulation of petitions asking that the issue of gambling on all animal racing be placed before the voters in the November election. This includes pari-mutuel and every form of betting. Former Governor Charles Sprague of Salem, Oregon, has commented on the fact that the *Oregonian* (one of Oregon's leading newspaper) states that this issue will be "Mr. Big" in the election. Mrs. Ray A. Premo, Temperance and Reform Secretary of the Multnomah Church, was enthusiastic over the work and the large number of signatures secured.

The next day, June 23, being the deadline for petitions, it is just now announced that the petitions carried and the issue *will* come before the people in November. A victory for the faithful Christian people of Oregon! This is a sample of the things we can do. Akin to this is the protest campaign against liquor advertising in which *all of us everywhere* should enlist. Please send to us for copies of the new leaflet entitled *Crusade Against Liquor Advertising* which is sponsored by the National Temperance and Prohibition Council in which we as a denomination share.

Please, each Secretary of Temperance and Reform, make this a matter of concern and *a real campaign* in your church. Circulate petitions, but more important, emphasize the necessity of individual letters of protest. The church could lick this matter of advertising if it concentrated on it in a big way.

Tributes

Mrs. Philip DeVinney

The Women's Missionary Society of the First United Presbyterian Church of New Brighton wishes to pay loving tribute to Mrs. Philip DeVinney who was called to her heavenly home, May 25, 1952.

Mrs. DeVinney was president at the time of her death. She will be greatly missed because of her activities in all departments of the church work and in the home. Of her it can truly be said, "Her children shall arise up, and call her blessed."

To her loved ones we extend our sincere sympathy and commend them to God's loving care.

Mrs. J. E. Martsolf
Mrs. W. C. Hultz — Mrs. T. M. Scott

Mrs. John Mahan

We, the members of the Hazel Acheson Women's Missionary Society of the United Presbyterian Church, Greenville, Pa., wish to pay loving tribute to the memory of Mrs. John Mahan, who passed away April 18, 1952.

Her loyal interest in missions, her devout interest in church and Sabbath School, many years as teacher and superintendent, was an inspiration to all.

To her family we extend our sincere sympathy. The Committee

Mrs. Marie Diehl Baker

The Women's Missionary Society of Hanover U. P. Church wishes to pay loving tribute to the memory of Mrs. Marie Diehl Baker who died May 16, 1952.

She was a faithful member of the missionary society when her health permitted her to attend and she was a pleasant neighbor.

We express our sincere sympathy to her brothers and sisters.

It is not death to die,
To leave this weary road.
And midst the brotherhood on high
To be at home with God.

Committee

Mrs. Geneva Myers

In loving memory of Mrs. Geneva Myers, who was called to her heavenly home May 18, 1952, the Crete Women's Missionary Society of Conemaugh Presbyterial, presents this tribute:

For 18 years, Mrs. Myers was the efficient secretary of this society and active in all its work. She loved children and will be gratefully remembered for her long and devoted services in the primary department of the Sabbath School. We miss her greatly but we are glad that we have been privileged to travel with her along life's pathway.

We extend deepest sympathy to her family.

Mrs. T. H. Anderson
Mrs. Emma Brown
Mrs. A. L. Yarnelle

Mrs. Sara Jamison

Mrs. Sara Jamison, faithful member of Ebenezer United Presbyterian Church of Centertown, Grove City, Pa., R. D., was called to her heavenly home June 21, 1952. Life member of the Women's General Missionary Society, teacher in public and Sabbath School, leader in the church and community affairs, her kind and quiet Christian life was an inspiration and example for all; her words and deeds like seed planted in the ground will bear fruit for years to come.

To her husband, two sons and their families we extend our sympathy and the prayer that the God who has watched over this home through the years will continue to minister to every need.

The Committee

Mrs. Corrinne M. Towle

The Margaret Gordon Missionary Society of the Brooklyn United Presbyterian Church of Cleveland, Ohio, wishes to pay loving tribute to the memory of Mrs. Corrinne M. Towle, who passed away to her eternal reward on May 8, 1952.

She was faithful to her church, active in the Primary Department of the Sabbath School, and at the time of her death was leader of the Prayer Group of the Missionary Society. She was a life member of the WGMS.

We extend our sincere sympathy to her loved ones, and commend them to God's comforting care. Committee

FAMILY NIGHT AT OUR HOUSE

(*Continued from Page* 31)

youngest are asleep, it is time for Susan to go to bed. Then Nancy, Jimmy, my husband and I have a hot session of family ping-pong for the time remaining. Family Night ends officially at 9 o'clock, which leaves an hour for the two oldest to do any school studying or homework they may have to finish.

I have mentioned in the foregoing only a few of the several features introduced into Family Night at our house. It is impossible to more than suggest the rich experience and deepened understanding which this simple plan of worshipping together, planning together and playing together has brought us.

And, as my husband prophesied in the beginning, it is great fun too!

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon	R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer	Warm Springs, Oregon
Rev. Louis Mitchell	Tama, Iowa
Rev. F. C. Patterson	Kayenta, Arizona
Miss Carol Nelson	Millerton, Okla.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Miss Ruth Courter, Principal	Frenchburg, Ky.
Mr. Lester McCauley, Elementary Principal	Frenchburg, Ky.
Miss Marie Allison	Frenchburg, Ky.
Miss Caroline Arndt	Frenchburg, Ky.
Miss Alice Childs	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Miss Grace Huntley, Piano	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Alberta McBride	Frenchburg, Ky.
Miss Helen McCoy	Frenchburg, Ky.
Miss Dorothea McKissick	Frenchburg, Ky.
Miss Betty McMartin	Frenchburg, Ky.
Miss Reba Moody	Frenchburg, Ky.
Miss Winifred Moore, Sec.	Frenchburg, Ky.
Miss Cornelia Morse	Frenchburg, Ky.
Mr. Odell Parrott, Music	Frenchburg, Ky.
Mr. Robert Randall	Frenchburg, Ky.
Miss Joyce Rode	Frenchburg, Ky.
Mrs. Leah Stephens	Frenchburg, Ky.
Miss Roberta Stewart	Frenchburg, Ky.
Mrs. Florence Eiler, Matron	Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady	Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook	Frenchburg, Ky.

FRENCHBURG, KY., CHURCH

Rev. James E. Eddy, Minister	Frenchburg, Ky

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves	Frenchburg, Ky.
Miss Mary Alves, R.N.	Frenchburg, Ky.
Miss Elizabeth McConnell, R.N. Supervisor	Frenchburg, Ky.
Miss Effie Frazier, R.N.	Frenchburg, Ky.
Miss Emma Holke Business Manager	Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech.	Frenchburg, Ky.
Miss Berna Phelps, Aide	Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Larue Millen, Principal	Ezel, Ky.
Miss Lucille Artman	Ezel, Ky.
Miss Wilda Barnes	Ezel, Ky.
Miss Ruth Bemis	Ezel, Ky.
Miss Ethel Mae Brown	Ezel, Ky.
Miss Doris Jean Gieser	Ezel, Ky.
Miss Zillah Hawthorne, Secretary	Ezel, Ky.
Miss Anna Louise Hochstettler	Ezel, Ky.
Miss Beulah Hogan	Ezel, Ky.
Miss Grace Huntley, Piano	Ezel, Ky.
Miss Jean Jardine	Ezel, Ky.
Mr. Philip N. Lockhart	Ezel, Ky.
Miss Gladys Millen	Ezel, Ky.
Mrs. Thomas Moore	Ezel, Ky.
Miss Gene Purdy	Ezel, Ky.
Mrs. Rebecca Rodkey	Ezel, Ky.
Miss Eleanor Timmerman	Ezel, Ky.
Miss Frances Widstrand	Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room	Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)	Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook	Ezel, Ky.

Boxes for Frenchburg should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky.; for Ezel, to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey	224-22—93rd Ave., Queens Village, Long Island, N. Y.
Miss Esther M. Jones	923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington	Westland, Pa.
Mrs. R. G. Russell	36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter	1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge	U. P. Home, Washington, Ia.
Miss Mae Beveridge	U. P. Home, Washington, Ia.
Miss Sallie E. Dickey	c/o D. H. Dickey, R. D. 5, Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent	Annemanie, Ala.
Miss Georga Lee Jackson	Annemanie, Ala.
Mrs. Willie Knight	Annemanie, Ala.
Mrs. K. P. Thomas	Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Ala.
Mr. H. W. McKeldin, Assistant	Camden, Ala.
Mrs. Minnie B. Alford	Camden, Ala.
Miss Climmie B. Allen	Camden, Ala.
Mr. William B. Ballard	Camden, Ala.
Miss T. C. Cotten, Bible	Camden, Ala.
Mrs. Amanda E. Freeman	Camden, Ala.
Mrs. S. P. Marsh	Camden, Ala.
Mr. E. C. Moody	Camden, Ala.
Mr. Alexander Sanders	Camden, Ala.
Mrs. Margaret Sanders	Camden, Ala.
Mrs. Mamie L. Smith	Camden, Ala.
Miss Nora F. Smith	Camden, Ala.
Mrs. Mattie L. Street	Camden, Ala.
Miss Mabel L. Thomas	Camden, Ala.
Mr. James Tyree	Camden, Ala.
Miss Bertha L. Washington	Camden, Ala.
Miss Lizzie M. Washington	Camden, Ala.
Miss Alice B. Whitaker	Camden, Ala.
Mrs. B. D. Bridges, Cook	Camden, Ala.
Mrs. S. W. Rivers, Matron	Camden, Ala.
Mrs. Willie Simmons	Camden, Ala.
Mr. Martin Dees, Maintenance	Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Canton Bend, Camden and Miller's Ferry	Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible	Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.	Henderson, N. C.
Miss Gertrude Allen, R.N.	Henderson, N. C.

(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible	Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham	Knoxville, Tenn.
Miss Betty Montgomery, R.N.	Knoxville, Tenn.
Mrs. Mozelle Robinson	Knoxville, Tenn.
Miss Mabel Weir	Knoxville, Tenn.
Mr. George W. Williams	Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary	Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry, Ala.
Mrs. Ona Crum	Miller's Ferry, Ala.
Mrs. Pearlye Ephraim	Miller's Ferry, Ala.
Mr. P. L. Lindsay	Miller's Ferry, Ala.
Miss Darthula Mangram, Sec'y	Miller's Ferry, Ala.
Miss Eleanor Miller	Miller's Ferry, Ala.
Mr. C. T. Patterson	Miller's Ferry, Ala.
Mrs. Roma Patterson	Miller's Ferry, Ala.
Mr. Frederick Reese	Miller's Ferry, Ala.
Mrs. Neola Reese	Miller's Ferry, Ala.
Miss Gladys Ross, Bible	Miller's Ferry, Ala.
Mrs. Trene Smith	Miller's Ferry, Ala.
Mrs. N. D. Williams	Miller's Ferry, Ala.
Miss Florine Wood, Music	Miller's Ferry, Ala.
Mr. C. J. Wright	Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron	Miller's Ferry Ala.
Mrs. Bessie Stevens, Girls' Matron	Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker	Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.	Prairie, Ala.
Mrs. Theola Gordon	Prairie, Ala.
Mrs. Leola Jackson	Prairie, Ala.
Miss Vashti Jones	Prairie, Ala.
Mrs. D. C. McCall	Prairie, Ala.
Mrs. William T. Peters	Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie.	625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy	717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren	c/o Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White	825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Tanta
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Mansura
Miss Marjorie J. Dye, 1950 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice McClellan, 1947 ..... Cairo
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Lucile B. Nichols, R.N.A., 1945 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances Patton, 1922 ..... Mansura
Miss Martha A. Roy, 1935 ..... Luxor
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1945 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ruth M. Williamson, 1924; 1944 ..... Tanta
Miss Elizabeth M. Wilson, 1932 .....
..... 9 Sharia Massoud, Abbassia, Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Cairo

On Furlough

Miss Mary F. Dawson, 1922; 1945 .....
..... 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Martha C. Glass, 1921, %Mrs. Edgar Robe-
..... son, 715 E. Archer Ave., Monmouth, Ill.
Miss Eulalia D. Grether, 1929 .....
..... 435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 .....
..... R. D. 1, Fayette City, Pa.
Miss Millie I. Kelso, 1946 .... R. D. 1, Baxter, Pa.
Miss Jeannette L. McCrory, 1916 .. Harmarville, Pa.
Mrs. Rachel T. Seiver, 1925 .....
..... 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Jane C. Smith, R.N., 1922 .....
..... Sunny Crest, Irwin, Pa.
Miss Laura B. Wright, 1921 .....
..... 905 Publication Bldg., Pittsburgh 22, Pa.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 .... Campbellpur
Miss M. Lois Boyd, 1919 ..... Pasrur
Miss N. Addaline Brandon, 1931 ..... Rawalpindi
Miss Frances E. Brown, 1927; 1937 .... Sangla Hill
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Jhelum
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Edith M. Drake, 1947 ..... Gujranwala
Miss Margaret J. Fehlman, 1913 ..... Sargodha
Miss Dorothy M. Fisher, 1947 ..... Rawalpindi
Miss Eva M. Hewitt, 1930 .... Hajipur, Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 .. Sialkot City
Miss Mary Kyle, 1904 ..... Pasrur
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Glendine Lundquist, R.N., 1938 .. Sialkot City
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 . Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Elizabeth H. Turner, R.N., 1947 .. Sialkot City
Miss Josephine L. White, 1951 ..... Rawalpindi

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot

On Furlough

Miss R. Jean Black, 1921 ..... Petrolia, Pa.
Miss Evva P. Hartig, R.N.A., 1924 .....
..... 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Alice G. Hill, 1938 ..... Greensboro, Vt.
Miss M. Frances Lincoln, R.N., 1920 .....
..... 145 Pennsylvania Ave., Wichita, Kansas
Miss Vivian L. Trimble, 1921 ..... Blanchard, Iowa
Miss Helen V. Weede, 1928 .....
..... 514 N. Broadway, Sterling, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Mary V. Ewing, R.N., 1940 ..... Nasir
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Atbara
Miss Jean Maxwell, M.N., 1946 ..... Nasir
Miss Marguerite M. McClellan, 1926 .....
..... Box 84, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Khartoum
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Phyllis A. Rogers, 1949 ..... Malakal
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Khartoum
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Eleanor C. Vandevort, 1949 ..... Nasir
Miss Ruth E. Wilson, 1951 ..... Khartoum North
Miss Joan E. Yilek, 1948 ..... Sayo

On Furlough

Miss Aleta J. Matthews, 1946 .....
..... Box 476, Jetmore Kans.
Miss Frances Turk, R.N., 1921 .....
..... 905 Publication Bldg., Pittsburgh 22, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gorei
Miss Isabel Blair, 1922 ..... Gorei
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 .. Addis Ababa
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Maji
(All Maji and Sayo mail: Box 1111, Addis Ababa)

On Furlough

Miss Marjorie Faught, R.N., 1933 .....
..... 578 Sheffield Ave., Delaware Co., Pa.
Miss Eileen Halewood, R.N., 1947 .....
..... 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Hazel J. McGeary, 1946 .....
..... 8510 Glenville Rd., Takoma Park, Md.
Mrs. Ruth L. Walker, 1923 .... Conoquenessing, Pa.

UNDER APPOINTMENT

Miss M.Marie Allison, 1952 R. D. 6, New Castle, Pa.
Miss Dorothy M. Neff, 1952 .....
..... 840 Windsor Park Lane, Havertown, Pa.
Miss Dorothy B. Roberts, 1952 .....
..... 412 Harrison St., Ridley Park, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
... United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
..... 2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
..... 1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 .....
..... 422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 .....
..... 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
..... 5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .....
... c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 .....
..... 1428 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 .....
... c/o Mrs. Iva Williams, 1423 Winchester Ave.,
Lakewood 7, Ohio
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Miss Nellie C. Smith, 1911 .....
..... 854 Franklin Turnpike, Allendale, N. J.
Miss Laura B. Walker, 1904 .....
..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 .....
..... 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 .....
.. 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 .....
..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 .....
..... 263 Park St., Socorro, N. Mexico
Miss Minnie E. Beatty, 1912 .....
..... 808 E. Jefferson St., Butler, Pa.
Miss Mary J. Campbell, 1884 .....
..... Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
..... 6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1893 .... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
..... 306 Penn Ave., Pittsburgh 21, Pa
Miss Mary E. Logan, 1891 .....
..... 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 .....
..... Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919 .. Lenox, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

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c/o American Mission should be added to each foreign address

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Rev. and Mrs. Murray Russell ..... Addis Ababa
Mr. Phil R. West. (Ghimeera) address: Addis Ababa

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Miss Clara Carlisle ..... Cairo
Miss Charlisa M. Crosier ..... Cairo
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Miss E. Marguerite Ford ..... Cairo
Miss Margaret B. Guille ..... Cairo
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Dr. and Mrs. Orval L. Hamm ..... Assiut
Miss Audrey H. Meier ..... Cairo
Miss Mary Lu Perkins ..... Cairo
Mrs. Fay Reed ..... Assiut
Mr. Milton J. Sage ..... Assiut
Miss Annie Belle Sellers ..... Assiut
Miss Beatrice Taylor ..... Cairo

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Dr. and Mrs. O. A. Brown ..... Taxila
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Des Moines, Iowa, June, 1953

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INDIAN MISSIONS

(*Continued from Page* 48)

spond. But the youth of our land is really the future backbone of our society.

Special attention needs to be given to these who will either build or as we neglect them be the means of breakdown of human society, religiously and socially. We are thankful for their lives, vigor, vision, and willingness to do things. The Church is in a position to stir and put to flame the power of the soul through the Spirit's regenerating power which can motivate youth to seek to do better things in life for themselves, for God, and for man. God has better things for us but we must act on His will for us in order for those things, which would eventually right this upside-down world, to have a chance to work.

We are happy to have had preparation classes for these young people. At the close of these classes, seven young boys and girls expressed their desire to join the Church. Regardless of where you have the Indian, whether old or young, you are likely to have those who have a misunderstanding of the meaning of the words Church and Christianity. The words are held and understood malignantly, both wittingly and unknowingly. We have always made it a point to try to explain these two words to the Indian mind. In doing so we know we are speaking the mind of God concerning these two misunderstood words; on the other hand, we know also, that we are contradicting and counteracting the teachings from of old. Aren't we teachers of the new and better way? God would have Himself understood and that rightly. The Gospel of Christ is a different thing to our ears. It is one thing we have never heard of to any great extent. We Indians will gladly hear this wonderful story of the Saviour come from God who gave His life for those who will believe and who died for the sins of the whole world. May many more in the near future come to the saving knowledge of Jesus Christ. It is our prayer that many more Indians will dedicate their lives both young and old. An Indian is never too old to come to Christ for salvation, but we wish it were done sooner in life.

Sad to say that it is too late, but better late than never, that after a person has found salvation in Christ, he wishes that it were done sooner. We regret too often; a life without Christ is a wasted life. We can benefit from the life and experience of an Old Testament preacher who said, "Remember now thy Creator in the days of thy youth, while the evil days come not." We're glad for these young boys and girls who have taken that all-important step in confessing their faith in Christ, the Saviour of men.

Louis J. Mitchell

(*To be concluded in October issue*)

MY LIFE WORK

(*Continued from Page* 18)

stand no more climbing stairs. From then on I must spend a very quiet life.

Did I accumulate wealth for having held so many positions? Not as the world counts riches. But in the evening of life, as I sit musing in my little modest apartment, I have a wealth of pleasant memories of having touched hundreds of lives in an effort to show them the better way as I was shown the better way by a Christian college.

The following lines from an unknown poet have given me comfort:

"Trust in Jesus *weary* Christian
Work He asks not now of you
'Neath His shadow sweetly resting
You shall taste His love anew."

A Page from *HOW* . . .

Home Missions Works for Human Rights

"GOD CREATED MAN IN HIS OWN IMAGE"

We shall sell, . . . deny, . . . defer to no man justice or right. • *Have we not all one father? Hath not one God created us?*

Having undertaken for the glory of God and advancement of the Christian faith, a voyage to plant the first colony . . . we . . . do enact, constitute, and frame such just and equal laws . . . as shall be thought most meet and convenient for the general good of the colony. • *Therefore all things whatsoever ye would that men do to you, do ye even so to them: for this is the law and the prophets.*

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable Rights; that among these are Life, Liberty, and the pursuit of Happiness. • *Proclaim ye liberty to all the land and to all the inhabitants thereof.*

No man . . . shall be enforced, restrained, molested, or burthened in his body or goods, or shall otherwise suffer, on account of his religious opinions or belief. • *He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

One nation, indivisible, with liberty and justice for all. • *Let us do good unto all men.*

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. • *Let judgment run down as waters, and righteousness as a mighty stream.*

That this nation, under God, shall have a new birth of freedom; and that the government of the people, by the people, for the people, shall not perish from the earth. • *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.*

Neither slavery nor involuntary servitude . . . shall exist within the United States. • *As He died to make men holy, let us die to make men free.*

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude. • *Cease to do evil; learn to do well; seek judgment, relieve the oppressed.*

The right of citizens of the United States to vote shall not be denied or abridged . . . on account of sex. • *There is neither . . . male nor female: for ye are all one in Christ Jesus.*

Freedom of Speech. Freedom of Religion. Freedom from Fear. Freedom from Want. • *But whoso hath this world's good, and seeth his brother have need, . . . how dwelleth the love of God in him? Let us not love in word, neither in tongue; but in deed and in truth.*

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood. • *God . . . hath made of one blood all nations of men for to dwell on all the face of the earth.*

Sources: Magna Charta—Malachi 2:10; The Mayflower Compact—Matthew 7:12; Declaration of Independence—Leviticus 25:10; Jefferson's Bill for Establishing Religious Freedom—Micah 6:8; Pledge to the Flag—Galatians 6:10; Bill of Rights, I—Amos 5:24; Lincoln's Gettysburg Address—Luke 4:18; U. S. Constitution: Thirteenth Amendment—"Battle Hymn of the Republic"; Fifteenth Amendment—Isaiah 1:16, 17; Nineteenth Amendment—Galatians 3:28; President Roosevelt's Message to Congress, January 6, 1941—I John 3:17, 18; Declaration of Human Rights, Article I—Acts 17:26.

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